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The Spirit of Missions

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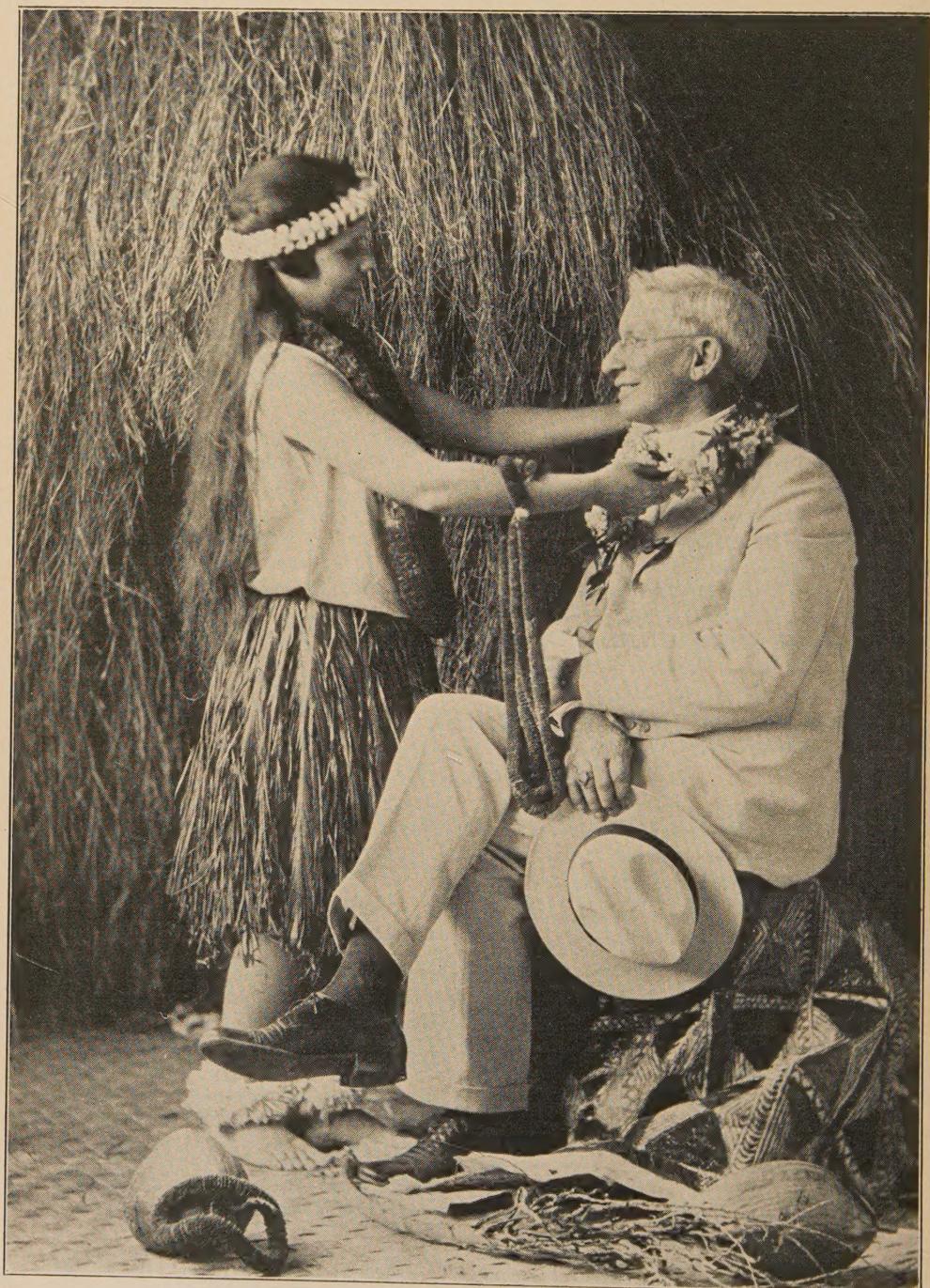
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BISHOP BURLESON WELCOMED TO THE HAWAIIAN ISLANDS

Hawaiian girl places lei about the Bishop's neck as a token of welcome. The first of several articles on the Church's work in the Hawaiian Islands as seen by Bishop Burleson, appeared in the April SPIRIT OF MISSIONS

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Wuhan Revisited After Two Years

The vast changes which have emerged from the Chinese turmoil of recent years augur well for the new China that is building

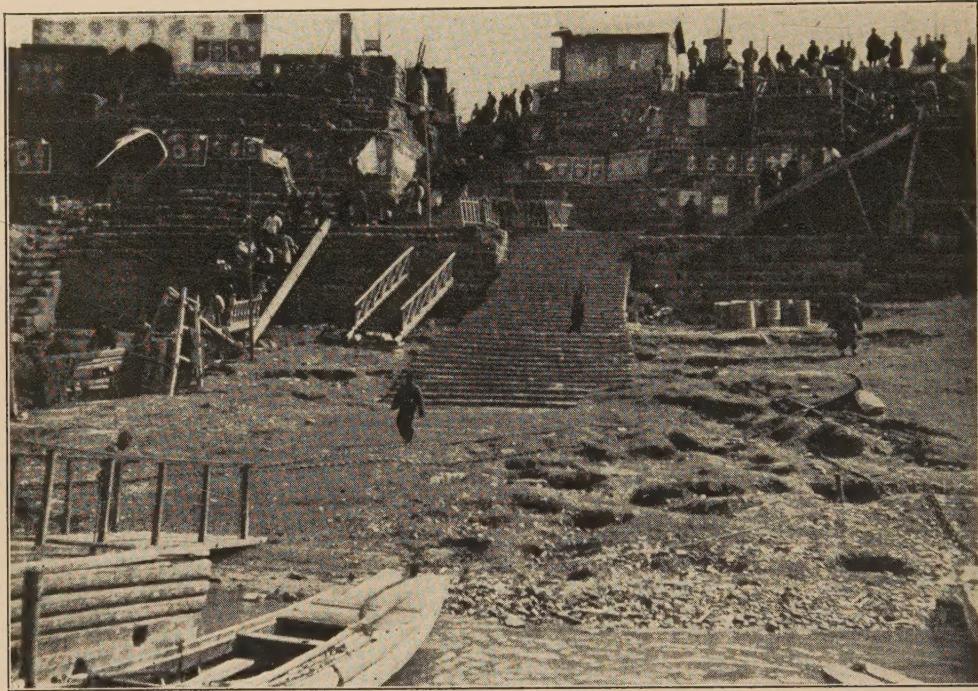
By Gertrude Carter Gilman

Wife of the Suffragan Bishop of Hankow

HAVING BEEN IN America during the siege of Wuchang and the Communist regime, certain things strike me as different here in Wuchang and Hankow on my return. New features presented themselves at once. On the trip up-river, some friends were traveling in the intermediate class which has been added to many British steamers. The accommodations were much the same as on the upper-deck only simpler. For instance, a writing-table was provided and the saloon was fitted out with curtains and upholstered furniture. Each cabin had two good beds with clean bedding, instead of bunks, and a table. There was a corps of servants allotted to this deck and meals were served in foreign style. A list of passengers was posted as were also the rates of fare giving a detailed list of all stations, including even those where passengers came on board from a sampan. The Chinese passengers seemed very much at home and quite comfortable while the Russian theatrical troupe and the German Roman Catholics ate at the same table with English Protestant missionaries and Chinese merchants. The same mixture of nationalities is found in the first class.

On my arrival in Hankow, the first thing that struck me was the freedom granted to Chinese, whether officials or coolies, to make themselves at home on the Bund. Bobbed hair is very common

and little satin derby hats of bright colors are worn by girls of all ages. The horse-carriage, formerly so prevalent on the Bund, has given way to the Ford or the Dodge car, and many and varied are the types, large and small, that go by at all hours of the day and night. One misses the Sikh policemen with their red turbans, tall figures and fierce manners. A few are still retained as watchmen by banks, etc., but on the police force, their place has been taken by Chinese. Very few foreigners are seen on the street compared with former years. Stores kept by Chinese are more popular than those of foreigners, and even in foreign-managed stores the responsible salesman is often one of our old Boone boys who greets us with a smile of welcome. The French and Japanese Concessions are still managed as small colonies of their respective governments, but the three Special Administrative Districts, formerly known as the German, Russian and British Concessions, are controlled by the Chinese. As one rolls along on the well-kept roads from one to another of these districts no distinction is visible to the naked eye. The large station of the *Chin Han* Railroad is as busy as ever. Express trains depart every Tuesday to Peiping (Peking) and on Mondays arrive in Hankow. The gutters are still swept, while in one S. A. D. small dykes have been thrown up behind the Bund grass-plot to keep out the summer's



THE APPROACH TO WUCHANG

On the embankment may be seen posters of the British-American Tobacco Company, and exhortations to practice the principles of "San Min Chu I"

high water. The Post Office functions as usual and the big customs clock chimes out each quarter-hour, giving a sense of protection like the church bell in an American village.

A launch takes us across the river to Wuchang. Snow had been on the ground for two weeks and on both sides of the river straw mats have been placed on the slippery ground for the aid of passengers. Tickets cost 180 cash each and no flourishing of official badges, of which there are a very large number abroad, can let the wearer off one copper of the regular fare. Over yonder is a huge sign bearing the slogan *Down with Imperialism* and in front of us are heavy gates which will not open until the passengers from Wuchang have safely left the boat. There are some new launches since 1926 but the old ones also run. These are very crowded, especially when troops are being moved, and horses are sometimes brought on board as well as bicycles and heavy furniture. Bobbed-haired girls who appar-

ently commute, talk freely not only with their girl friends but with any boy friends who happen to be on board. They use cigarettes freely, while boxes of very good foreign candy are also in evidence.

The first thing that meets the eye on the Wuchang side is a bright-colored poster of the British American Tobacco Company, representing a complacent youth who assures you that he has found the finest cigarette on the market. If one has bright eyes one will notice some huge characters on the wall at the top of the steps exhorting the populace to put into practice the maxims of the *San Min Chu I* (Dr. Sun's well-known *Three Principles of the People*). There is a curious building on the Yellow Crane Tower hill. Some call it the Viceroy's Church for it is rectangular with a steeple-like clock-tower in front. Unlike former times, this clock is now reliable. The city wall is down and the old gate with its creaky iron doors, reminding our children of Samson in the early days, has disappeared

WUHAN REVISITED AFTER TWO YEARS

completely. A finely built macadamized road, fifty feet wide, well furnished with drains and bordered by sidewalks, now runs from the river to the Sz Men Ke'o. Eventually this road will divide the city in two, and continue through the East Gate to the Viceroy's Well, where the present Commissioner of Education intends to erect a million dollar university. The widening of this street has caused the shops on either side to remodel their front windows. The ornate facades give an air of prosperity and up-to-dateness as one enters this ancient city, the seat of the revolution of 1911. Some of the articles seen in these windows and in the possession of one's Chinese friends are, indeed, strange to old-timers. Rubber overshoes and hot-water bottles, thermos bottles, flash-lights, Austrian cookstoves and articles made of aluminum such as cups and saucepans are everywhere, while bicycles with bell or horn clear the road from time to time, and tennis rackets and basketballs suggest that an athletic day has opened.

An effort was made this year to celebrate the New Year on January first. To this end, the soldiers were allowed to have

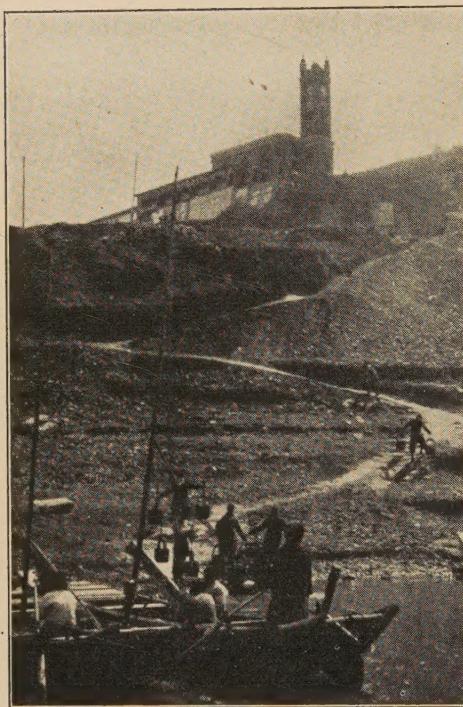
a lantern-parade on the evening of December 31. Ordinarily, Chinese children carry paper lanterns on the fifteenth of the First Moon. They are most beautiful creations representing horses and rabbits, lotus and fairies, clocks and aeroplanes, engines and dragons, and a hundred other devices of real life or imagination, which make a brilliant spectacle when lighted by candles within.

About this time and continuing for several weeks, a social welfare campaign was carried on in the city. Great posters were exhibited on prominent street corners showing the evils of foot binding, tuberculosis, dirt, and the like. Then there were mottoes suspended above our heads with slogans like: *Let every man use the talents to their fullest capacity. To cease binding the feet is the first step towards the freedom of women. To disband the army is China's greatest need. Health is the fruit of cleanliness; disease is the product of dirt.* Dr. H. W. Tseng, acting superintendent of the Church General Hospital in Wuchang, wrote three posters for this social welfare campaign which treat of personal, family and community hygiene. Now gutters in Wuchang are



A STREET IN THE NEW WUCHANG

Notice the sidewalks and the electric light poles. Telephone wires are laid in a special channel cut in the sidewalk and covered by iron gratings



THE VICEROY'S CHURCH

The Yellow Crane Tower hill from the river at low water. Water coolies and sampans are seen in the foreground

swept regularly, the electric lights have been greatly improved, and we have heard that we are soon to have water-works.

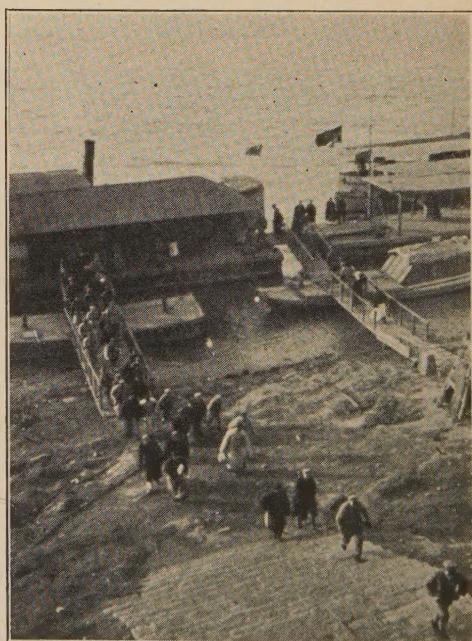
A new road has been built to Pao Tz Hai, eighteen miles distant, on which 'buses run at frequent intervals. We made this trip recently and noticed a bobbed-haired girl sitting next to the chauffeur with an older man on her other side. She seemed as happy and free as an American girl. A young country woman and her husband were very companionable, enjoying their outing as Americans would. There was none of that feeling that a woman must be ignored by her husband when in public that has been so characteristic of the Chinese in the past. Another bobbed-haired girl got into conversation with us and said "goodbye" very pleasantly as she left the 'bus, unattended. At Pao Tz Hai we found a group of very well-mannered country folk who were interested in the

foreigners. In their midst were several who were home from their business in Hankow for the New Year. I learned that there was a church in their town and that they had heard of my husband and of Boone University. When I asked them if they studied *San Min Chu I* in school, they said "No."

Then as one 'bus broke down for lack of gas and another was filled, we were forced to walk for a few miles. But an official of the company, a Christian, who knew Miss Byerly, sent a message to Wu-chang asking for a special car to come out and take us back to town. Not so long ago, the place where we were walking was famous for bandits, and as night was coming on we were happy to see a car approach that beckoned to us to wait, while it turned around. It had picked up two soldiers from the camp just outside the city and these men were most polite and evidently enjoyed their role as rescuers of foreign ladies.

II

Passing now to the changes in the mis-



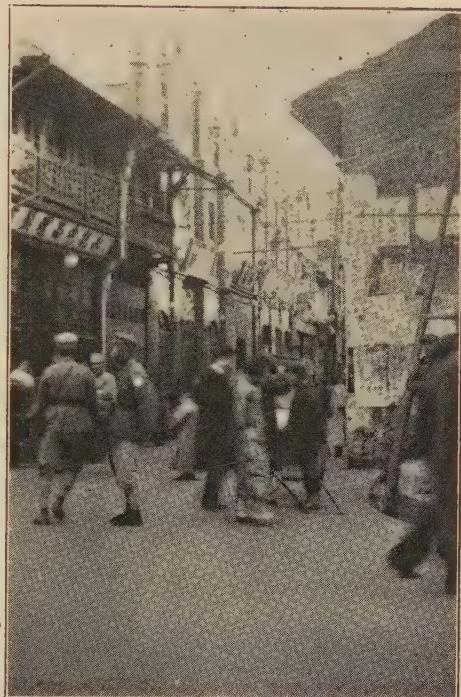
FERRY ENTRANCE AT WUCHANG

The two gangplanks are a recent innovation to allow passengers to land before others are allowed on board

WUHAN REVISITED AFTER TWO YEARS

sion, I found our compound quite a different place without the college activity, although the Library School, with its ten students is even now carrying on as it had throughout the troubles of 1926 and 1927. There are only seven foreigners resident there now although the middle school numbers three hundred students. We miss the Boone Band and other activities of the college and indeed, life at Boone is decidedly tame compared with former days. But when one sees the Chinese bearing the burden of the school and the Church services, one is filled with admiration.

At the Church General Hospital, Dr. H. W. Tseng inspires Chinese and foreigners alike to an enthusiastic loyalty. Our foreign friends say, "We here at the hospital are living with the Chinese. We never do anything without them." The record of the Chinese nurses is an inspiration to the rest of us. At Christmas time no foreigner in Boone compound had any part in the preparations for the festival and on Christmas morning the Chinese clergy had no foreign help and all went



THE OLD AND THE NEW IN WUCHANG
On the way to Boone Compound, policemen in military costume are met at the junction of an old narrow lane and a new broad street



FOR SOCIAL WELFARE

During the recent Social Welfare Campaign posters similar to the one shown here, were displayed in the streets of Wuchang

on as usual with beauty and reverence and joy.

In Hankow, Bishop Gilman preached in the Cathedral on Christmas day. There again we were struck with the beauty of the church and the services. The choir was made up of girls as well as boys, while the Glee Club helped with special anthems in English. The leadership of the clergyman is marked and the congregation shows, in its bearing, the gain of self-support.

Early in January, I was invited to speak on the last General Convention, before the Cathedral branch of the Woman's Missionary Service League. This group includes the wives of prominent Chinese and the intelligent way in which they listened and asked questions gave me a feeling of great hope for the future of the Church in China. They were certainly a contrast to the women who formed the first Hankow branch of the Woman's Auxiliary in 1904. They are



ST. ANDREW'S CHURCH, WUCHANG

This beautiful example of Chinese church architecture was designed by Mr. J. V. W. Bergamini. The Rev. Y. O. Yang is priest in charge

very deeply interested in the Chinese domestic mission in Shensi and give liberally toward it. Through them, the girls of Dao Sheng School, sent a gift of \$82 at Christmas, to the orphans in Sian, which provided each one with a new suit of clothes and left considerable balance to be used for their education.

At Boone, we notice a much larger attendance at church on the part of the teachers' families, than formerly, and the meetings of the W.M.S.L. are full of enthusiasm. A book on religious education in the home is being studied by the wives, and a prosperous Sunday school is conducted for the children of our Chinese teachers. These same women have helped to furnish the hostel of the Y.W.C.A. and one of them is chairman of the Advisory Board.

The diocesan meeting of the W.M.S.L., which I attended as treasurer, was conducted by Chinese, and would have gone on perfectly well without me. This leads me to mention the great interest taken by the Chinese women of all our dioceses in

the last triennial meeting of the League in Shanghai. The addition of religious education and the Christian Mother's League has met with a hearty response, and many women are coming to the parish meetings who would not have been reached in any other way.

This work fits in nicely with the social welfare work being carried on in our parish schools from the Church General Hospital. Clinics are held at stated times by Chinese nurses. Thus neighbors as well as pupils are benefited. A great interest is being aroused in hygiene which is spreading to the general public. Only today a young theological student and his wife came with their baby to church and sat together, as we encourage people to do at Boone. After church they called on us and I heard how this baby is being brought up by the best modern rules. The contrast to the typical Chinese mother of a few years ago was gratifying. The small daughter of one of our clergy has been coming daily to practice on the piano during the New Year holiday. Her

WUHAN REVISITED AFTER TWO YEARS

mother is a trained nurse and her father is a scoutmaster, as well as a clergyman. The child some years ago was one of the most attractive of our kindergarten children. Now she stands first in her class at school and after only half a year, she has made great progress in music. She is attractive and unconscious and very like an American child in her outlook and behavior.

The problem of poverty is still acute and it affects multitudes of our Christians who are not so well off as our own house servants. Self-support cannot come in a day or in five years. It is wrong to expect it except as a very slow growth. Missionaries and financial support will be needed for many years to come for the carrying on of our work. As Chinese become fitted for leadership they are assuming more and more responsibility. In China as elsewhere, men are renouncing worldly gain and honor to devote themselves to Christ and His Church. Often their support is pitifully meagre and many of them are beset by serious difficulties in their homes and in their environment. Famine and disease work havoc among their flock and they need a little money with which to help their poor neighbors. Indeed, often the finest of our clergy succumb to tuberculosis, because of their poor houses, their meagre diet and their household cares. To illustrate from outside our immediate Christian group: I heard of a very good man who was an only son. He had received a good education and was sent by the government into the small towns to enforce the use of a sixteen-ounce pound-weight and a standard rice-measure. The hard work in the dry heat brought on tuberculosis and he died, leaving a widow and two little children. These cases come to our knowledge only too frequently and often a little money, at the beginning, would save the valuable life for further service.

There is a great deal of talk in these days, about religious education. In China, we have always had religious education as a regular part of our school life, and the fact that Boone School is registered with the government does not alter

the truth of this statement. Chapel is now voluntary, but the attendance is excellent and there is a new challenge to those, who lead chapel, to make the services suited to the students and attractive to all.

It should be remembered, also, that from the beginning Bishop Roots and Bishop Gilman have worked, in every way, to bring about coöperation and democracy in the diocese. In the early years of a mission, many things must be decided by those at the top, but as the Chinese clergy grow in experience, it is possible to let them help in these decisions. The General Synod paved the way for such coöperation while the Diocesan Synod has carried it still further. Indeed a parish is run on the same democratic plan. In Hankow, also, the Diocesan Executive Council acts for the Synod between its stated meetings. In addition, the Board of Education has regular meetings and there have been union groups on education such as the Central China Christian Educational Association. The result of all this has been



MODERNIZING WUCHANG

The steam roller at work building a new street in Wuchang. Note the little girls in trousers and the men in foreign clothes

to let each man feel that what he said might influence the whole policy of the mission. The women, too, are being included on the vestries and are members of boards. Moreover, there is a training in committee work, not unlike that inculcated by taking part in sports in school or college. Team work is not natural to the human race and perhaps the Chinese find it harder than some other races. For this reason the Brass Band has been a great help to our students and has had the same effect as sports, in giving the participants a perspective of their work as a whole, and not with a view to selfish gain for the individual.

I have gone into this topic at some length because I have seen the fruits of all this training in the methods of the Chinese who are in charge of schools and

parishes out here today. They will not act without consulting others who are associated with them. Even where the students have matters to decide they defer to one another, before going ahead.

I maintain that there is scarcely a more valuable result of religious education in our Christians today than their ability to coöperate. It is the Kingdom of God in a nutshell. "From whence come wars and fightings among you," says St. James. And if we can get people to live together with the common good as the goal of all, we have brought the Kingdom of God upon earth. This is indeed the greatest ground of encouragement in this new day, and we see faint gleams of the same in the government which reflect what is going on continually in the Church of Christ in China.

Memorial Planned for Eugene Stock

By John Wilson Wood, D. C. L.

Executive Secretary, Department of Missions

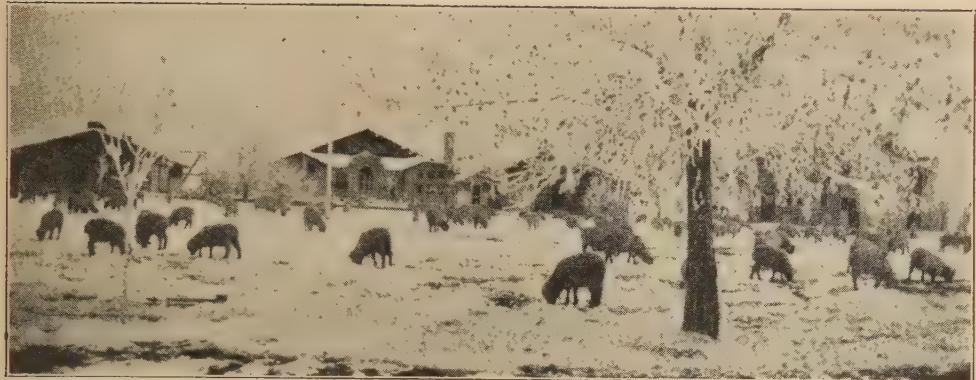
ONE OF MY EARLIEST recollections in connection with the Church's missionary work, is the World Conference that was held in New York in 1900. It was one of the occasions that led up to and made possible, the memorable conference in Edinburgh in 1910, out of which there grew important developments in connection with the missionary work of all communions, and also the Commission on Faith and Order.

But to return to 1900. One of the outstanding figures at that earlier conference was Dr. Eugene Stock, then editorial secretary of the English Church Missionary Society. As a young layman, Dr. Stock had joined the Society staff many years before; he had matured in its service and, in 1900, and for fifteen years or more thereafter, he was the outstanding missionary leader of Great Britain. He demonstrated as no other man in the Anglican Communion has, the enormous contribution that well written articles and books can make to the development of well considered and effective missionary policy. In his monumental *History of the Church*

Missionary Society, he gathered up all the experiences of himself and other leaders during the preceding century. Although Dr. Stock retired several years ago, he was always available for advice and for conference until a few weeks ago when, while walking near his home in the beautiful Kent countryside, he was struck by an automobile and died shortly after, at the age of 92.

His friends and admirers in Great Britain and in the United States naturally feel that such a life deserves a permanent memorial. The memorial is to take the form of an endowment fund, the income to be used for training men and women for missionary service overseas, and occasionally to provide for the writing and publication of books dealing with the history of missionary policy.

The General Secretary of the Church Missionary Society, the Rev. W. Wilson Cash, expects to be in New York early in July, with headquarters at the Church Missions House. He will be glad to give additional information to any who may desire to share in this memorial.



ST. MICHAEL'S MISSION, ETHETE, WYOMING, IN WINTER
The new Faith Hall which has meant so much to the Arapahoe Indians during the past winter is seen directly behind the flagpole

Arapahoes Undaunted by Sub-zero Weather

A sense of real achievement after severe winter pervades St. Michael's Mission, Ethete, Wyo., as all face spring with increased hope

By Dorothy Quincy Hastings

St. Michael's Mission, Ethete, Wyoming

WHAT A YEAR THIS has been at St. Michael's Mission! Workers, pupils and the older Indians have shared the excitement, activity and sense of accomplishment. There have been many "outward and visible signs" that have carried us through what has been, according to the old-timers, the worst winter in thirty years.

One hundred days of sub-zero weather with some fifty-odd small stoves to feed soft coal many times daily, have made great inroads on good nature and high-mindedness. However, now the meadow lark is singing magnificently in the fields and spring is near. We can look back on winter's troubles as negligible.

Faith Hall, our longed for parish house and gymnasium is completed and has been in constant use since Christmas. This is a veritable God-send and has increased the scope of our work fifty percent. During all those long cold months, it has provided a suitable place for the nearly eighty school children's recreation.

Its greatest use, however, has been as a meeting place for the older Indians, club work with the younger men who have left school and a general gathering place for all the people of the community, Indians and whites alike. Through this contact tremendous good has been accomplished.

The Indians are very happy over Faith Hall whose name testifies to their belief that it was achieved as a direct answer to their many prayers. It is built of native stone, hauled by the Indians from the nearby hills. Practically all of the stone work was done by Indians who gave one day's labor a week as a thank offering. The older Indian boys assisted in the work, which gave them a feeling of helping as well as a most practical lesson in construction. In the carpentry work and finishing, Indians were employed with just enough skilled labor to complete the work.

Our water system, another dream of all who have worked at St. Michael's, is also nearing fulfillment. How we have worked



THE REV. A. A. HASTINGS TAKES COUNSEL WITH HIS ARAPAHOE FRIENDS

Not infrequently after the Sunday morning service, the superintendent of St. Michael's Mission sits down with some of the older Indians to consider the affairs of the mission

and prayed for this blessing of water which most people take for granted. The problem of the water system is three-fold: *First*, the water had to be piped from a place in the Little Wind River three miles away. This provides a drop of seventy-five feet and gives the necessary pressure. This work was done last fall so we have known the joy of turning on water in a single pipe-line in some of the buildings this winter. *Second*, the necessary plumbing in the buildings to make adequate use of the water. And *third*, the disposal system or sewer which is as important as the water itself.

Our marvelous share in the Corporate Gift will make these last two items possible. We are eager to proceed with this work soon, so that our next school year may start with proper facilities for carrying out a program for that cleanliness which is next to godliness.

How many times have we thanked God for the running water this bitterly-cold winter! How well we know that our old water wagon would have been frozen stiff on its trip from the river to the mission and the antediluvian pumps, a mass of ice! Then as we have viewed the river,

swollen and dark brown or red from the floods, we have been doubly grateful for the clear water which is filtered through sand and gravel before it starts its journey to us through the pipe-line. Like the children of Israel we, in our wilderness have felt the blessing of streams of water. For this, many prayers of thankfulness have gone up in Our Father's House from many faithful Arapahoe hearts.

While others are helping us with the blessings of civilization, our children are not unmindful of their share in bringing in the Kingdom of God. Lent was a season of great activity for all. In addition to our extra Lenten services all were busy trying to earn money for the mite boxes. The littlest ones were trying so hard to save for their Easter offering the pennies given them at home. Money has been very scarce in the camps even for necessities this winter, so that we feared that we could not reach last year's goal.

The Holy Week services were marked by great reverence and splendid attendance from the older Indians. The Good Friday service was especially solemn with Our Father's House literally crowded. School children, workers, white ranchers

ARAPAHOES UNDAUNTED BY SUB-ZERO WEATHER

and Indians from far and near bowed in silence as the chapel bell tolled thirty-three times at three o'clock. It was equally impressive as all rose to their feet to join in the note of promise, The Creed, as we faced the everlasting hills framed in that fine window over our altar. Although a heavy snow was falling on Easter Even, many Indians trudged in from their camps for the preparation service for the Easter Communion. This was celebrated at seven-thirty, by the Rev. John Roberts who, despite the terrible roads and his own services, would not disappoint us on Easter morning. One hundred and twenty-five made their Communion, after which the parents repaired to the dining room where breakfast was served by the boys, who had prepared colored eggs as a *piece de resistance*.

The second service at ten was preceded by the exciting event of discovering who had the most money in their mite boxes, for to them went the honor of leading the line to chapel. Margaret led the girls with twelve dollars and seventy cents,

while Otto headed the boys with fifteen dollars. The chapel was beautifully decorated with Easter lilies and many other flowers given as memorials. But the wonderful group of worshipers was the best thing about the services. All were there, horribly crowded and standing in every corner and out of doors. Perhaps some day Our Father's House can grow to meet the needs more adequately of these devoted Christians who will brave snow, unfathomable mud and bitter cold to worship. They are not kept from their church by weather, uncomfortable pews or even no seat at all, the latter a condition which so frequently happens at St. Michael's. The boys and girls placed their mite boxes on the altar and even one or two little toddlers from the Cradle Roll marched up and had to be lifted up to put their boxes on the altar. The roof rang with the singing of fine old carols and tears were in many eyes at the thought that out of their penury these Indians were giving so much of themselves and their means.



THE CIRCLE OF ST. MICHAEL'S MISSION, ETHETE, WYOMING

The mission buildings are arranged about a circle similar to the grouping of the buildings in an Indian village. The first snow last winter found the leaves still on the trees

THE SPIRIT OF MISSIONS



ONE OF THE YOUNGEST

An Arapahoe baby with her mother resting outside of "Our Father's House" after church

When the offering was counted we were thrilled beyond words to find that the children's offering was \$150, of a total of \$277. Last year the children's offering was \$106 of a total of \$186. The school children and their parents were as happy as the workers over the efforts so wonderfully rewarded.

The success of our dispensary work this

year has made us very happy. Through the generosity of very good friends of St. Michael's, we have had a resident nurse who has looked after the general health of the school children, nursed several through real illnesses, managed the dispensary in a most efficient manner and done a very fine work with our outside Indians, who have come in for treatments of every description. From September to April, she had treated an average of over one hundred out-patients a month, supplying medicine or tonics when needed. Surely it is unnecessary to point out the wonderful contact this is with these people, winning their confidence and bringing them in closer touch with the Church as the center of their lives.

There are so many fascinating things about the work at St. Michael's that one should come and see it first hand. A real opportunity will be provided this summer. The Convocation of the Missionary District of Wyoming will be held at St. Michael's, July 6-8, followed by a three-day preaching mission by Bishop Johnson of Colorado. No need to say what this will mean for spiritual rehabilitation for all those who attend. During the summer months we are delighted to have interested visitors and to that end operate a summer ranch during July and August. It is hoped that many of St. Michael's friends will choose this year to come here and avail themselves of the double opportunity of the preaching mission and an unique vacation.

Veteran Indian Priest Succumbs to Heart Disease

In the sudden passing away, on April 10, of the Rev. William Holmes of Wakpala, S. D., superintending presbyter of the Standing Rock Mission, the Church in South Dakota has lost its foremost Indian priest in active service. Mr. Holmes who was driving his car to White Horse to meet Archdeacon Ashley, when suddenly stricken with heart disease, was sixty-seven years of age, and had given many years to the service of the Church, first as helper and catechist and later as deacon and priest. He was educated at the old St. Paul's School, Greenwood, and

studied for Holy Orders under Bishop Hare. For several years he served as superintending presbyter of the Santee Mission. Five years ago, when failing health forced the Rev. Philip Deloria to give up his work as superintending presbyter of the Standing Rock Mission, Mr. Holmes was appointed to succeed him. Probably the best read man among our Indian clergy, he was a member of the South Dakota Board of Examining Chaplains and assisted Archdeacon Ashley in translating into the Dakota language the Niobrara series of Church school lessons.

First Corporate Gift Objective Assured

Epiphany Church, Santo Domingo City, made possible by Woman's Auxiliary gifts will be first Episcopal Church in Dominican Republic

By Mabel Wyllie

Wife of Archdeacon Wyllie of the Dominican Republic

THE COMPLETION OF THE twenty-five thousand dollars given by the Woman's Auxiliary for Epiphany Church in Santo Domingo City, brings to the hearts of many, great joy and thankfulness to Almighty God, for the realization of our dreams and prayers for this beautiful new structure to be completed within the next year.

Epiphany Church, designed by Mr. Charles T. Walker of Boston, who was also the architect of Holy Trinity Cathedral, Port-au-Prince, Haiti, will be the first Episcopal Church to be built in the capital of the Dominican Republic, a city of nearly fifty thousand inhabitants and the oldest city in the new world. It will be erected outside the old city, high upon the hill in the new residential section known as *Gascue* on a valuable piece of property the gift of Mr. H. H. Gosling, an Englishman, who has lived for nearly twenty years in Santo Domingo. He felt the need of an adequate and dignified church in this ancient historic city where year by year more English-speaking people come to make this Island their home and enjoy the perfect climate of this tropical land where sea breezes fan one through the day, and fresh land breezes blow from the hills and mountains to refresh one during the night. This wonderful country likened by Columbus to "the garden of Eden" is richly endowed with nature's wealth and beauty, not only in her stately hills and mountains, but in her teeming vegetation and graceful palm trees, heavily laden with cocoanuts, and her rich mangoe trees that provide such glorious shade to the tired wayfarer, who enjoys this respite from the hot sun at noon tide.

Twelve years ago this country was in a most primitive state, but within the last few years great changes have taken place. Highways and new roads have been built. The picturesque native life is rapidly merging into modern ways. The once dark streets of the cities are now brilliantly lighted with electricity. Sanitation everywhere has improved. There are excellent radios and ocean cables and an up-to-date ice plant has been installed. There is an almost immediate prospect of an adequate water supply and sewerage. Many automobiles, even the newest models, now fill the once dark narrow streets which have been widened and paved. In the parks, beautified with beautiful flowers and fountains, a band renders real music three times a week. Modern shops and modern life are creeping in. The Church's work is pitifully small. In a territory of over nineteen hundred square miles, we have only three clergymen, all white, and a few Negro lay readers. This small group of workers is endeavoring to minister to over ten thousand English-speaking people, as there are no other English-speaking bodies engaged in this work.

The Roman Catholic Church is, however, actively at work among the Spanish people and they have many fine churches and schools. We have no adequate buildings and are using rented houses or warehouses for our services and schools. It is difficult under such conditions to accomplish great results, but our staff, through methods of personal evangelism, have succeeded in establishing eighteen mission stations and eight schools, none of which are even properly equipped. Through the efforts of our missionaries, two mission



ARCHITECT'S DRAWING OF EPIPHANY CHURCH, SANTO DOMINGO CITY
*Suggestions from the churches in Segovia, Granada, Seville and Avila are embodied
 in this modern example of early Spanish architecture*

chapels have been built, and the work in these congregations made self-supporting. In addition to this, they have bought property and paid for two rectories, one in San Pedro de Macoris and the other in Santo Domingo City. We are rejoicing at the prospect of our new Epiphany Church so soon to be erected. This will indeed put new life and hope in our hearts and enable us to do even more effective work for our Lord.

It may surprise some to know that although the sum of twenty-five thousand dollars will build the anticipated church, this amount does not include the furnishings or equipment which will cost probably an additional seven thousand dollars, one-half of which has already been received from personal gifts. It is interesting to note that the Little Helpers were the first to offer a font. The design for this was drawn by our architect, Mr. Walker, who is also working on the sketches for the altar and other furnishings which are to be of mahogany made in Santo Domingo of the famous mahog-

any of the country. While the church is in the process of being erected there will be many ways for helping hands and willing hearts to aid in securing all the necessary equipment we will need. Opportunities for handiwork on altar linen, hangings or choir vestments and other ways to express in a tangible way our interest in this work for the extension of His Kingdom in Santo Domingo. Of course, there will be need of an organ to accompany our hymns of praise to Him who has so wonderfully fulfilled through prayer our need for a house of prayer, a place we want to make beautiful for those who worship within its doors and to find joy and peace and everlasting life.

After this article was written, word was received from the Corporate Gift treasurer that the Gift on May 7 amounted to \$31,443.13, assuring not only the completion of Epiphany Church but also the church at Silver City, Panama Canal Zone, and the beginning of work on the water supply at St. Michael's Mission, Ethete, Wyoming, for an account of which turn to page 365.

Arizona Desert Settlers Hail the Church

Grace Church Hall at Lone Mountain is the center of a new and unique missionary work among tubercular veterans of the World War

By the Rev. Edmund T. Simpson

Missionary, Salome District, Arizona

THE BISHOP OF ARIZONA, the local commander of the American Legion with his financial officer and the desert pastor stood at attention while World War veterans raised the Stars and Stripes over the desert scene! The occasion was the opening of the new Grace Church Hall at Lone Mountain in the Harquahala Valley, Arizona, and the installation of the newly established Legion Post.

Ex-service men, released as arrested-cases from the government hospital for tubercular soldiers at Fort Whipple, with their families, make up the bulk of the settlement's population. Broken in health, unfit for hard work and compelled to spend their lives in the warm, dry climate of Arizona, these men need a home of their own where they can live in moderate comfort on their compensation or pension. This they find on the desert where, with the disabled soldier's privilege, they can acquire three hundred and twenty acres of land after only one year's residence and making certain improvements.

The comfort is very moderate, indeed, and is largely in the future. Still, it is a comfort to own your own home in the one place

where you have a chance for life and health, even if that home is only a one or two room shack. What if it is six, eight, ten or more miles to the nearest well? What if it is twenty, or even thirty miles to the post office and the railroad station? What if it is seventy miles to the nearest doctor and the nearest telephone? What if electricity and all its works are a memory, with nothing but a radio or two and the car batteries to keep your memory green? What if the nearest neighbor is half-a-mile away and the roads are bad? What if the land will yield no crop without water? What if that water is four hundred feet beneath the surface, and there are no funds with which to sink a well and buy a pump? Still, it is home, home lighted by hope that some day, somehow the old desert cry, "Give us water," will be answered.

It takes grit to begin life over again in these circumstances. One expects grit of our soldiers but one's faith in the future of our country deepens as we contemplate the bravery and the loyalty and the self-sacrifice of the young wives, products of the flapper-age, who face the same hardships but



THE FLAG RAISING AT LONE MOUNTAIN
Bishop Mitchell is at the left and the Rev.
E. T. Simpson at the right of the pole



AT THE OPENING OF GRACE CHURCH HALL, LONE MOUNTAIN
From miles around settlers came to participate in the opening of this religious social center (seen in the background) on the Arizona desert

a harder work, for they must nurse the sick and do the work he cannot do. They outrank in fortitude the wives of the early pioneers who settled our frontiers.

Eighteen months ago, a few weeks after the first settlers had moved in, the Church's missionary in the Salome district, the only minister of any sort to the scattered people in a territory of five thousand square miles, went to visit the newcomers, who at once adopted him as their pastor. Two weeks later, he held a service with them in the great outdoors, the first public gathering of the new community. Meanwhile, the missionary had taken Bishop Mitchell to see them. He was greatly impressed by the need for an intensive social, as well as religious work at Lone Mountain. When he left, he promised to see what he could do toward getting the material for a church hall to be used as a community center, if the people would furnish the land and the labor. In a few weeks, he was given a plot of ground next to the school house. Then the money was secured and the lum-

ber sent out. The limitations of space prevent me telling how the few able-bodied men in the settlement, cheered on by all the others, hauled the lumber the twenty miles from Salome and worked day after day to get the building up.

At last, all was in readiness for the opening on Saturday, March 9. It was a happy coincidence that brought the Rev. F. B. Bartlett, Field Secretary of the National Council, into the Salome district at this time so that after two days' driving, he was able to participate in the dedication of Grace Church Hall. The Bishop, together with Mr. Bartlett, the missionary and his wife after a twenty-five mile drive in *Biddy Bounce*, the missionary's fiery Dodge, were among the first to arrive at Lone Mountain, but soon dust clouds to north, east, south and west told of an approaching crowd of automobiles and presently a vast multitude, at least for the desert, numbering almost two hundred, gathered, astonished at their own numbers.

The flag-raising ceremonies were fol-

ARIZONA DESERT SETTLERS HAIL THE CHURCH

lowed by the dedication of the building. Its function as the religious center was at once made evident by the Baptism of a child, the confirmation of two men and a celebration of the Holy Communion. Its role as a social center was shown in the dinner which followed the service, in the installation of the new American Legion Post and the Woman's Auxiliary to the Legion by the Arizona Legion officers, and in the social gathering and dance which was held in the evening.

Grace Church Hall is fifty feet long by twenty-two wide, not very large but sufficient for the present and capable of being enlarged when necessary. At one end a space of several feet, shut off by folding doors, is set apart as a chancel. When the chairs in the social hall are properly arranged and the folding doors thrown open, the whole has a decidedly churchly effect. The altar, set off effectively by a red dossal sent from New York, was made and given by one of the settlers who is well-skilled in such work. Other chancel furniture is yet to come. What is the nave when the folding doors are open, becomes the social hall when they are shut. Back of it is the kitchen and the prophet's chamber, for the use of the missionary and his wife when visiting in the settlement.

An old Delco plant was put into condition by one of the men. A radio has been contributed and it is hoped soon to have a moving picture machine in operation.

The people of Lone Mountain are very appreciative of the interest and activity of Bishop Mitchell on their behalf and, at the close of the service passed a resolution renaming the road on which the building is situated, Mitchell Avenue.

The hall itself was named after Grace Church, Kirkwood, Missouri, whose generosity made the building possible. When Bishop Mitchell was in Kirkwood some months ago, he had a talk with the rector, the Rev. Francis J. F. Bloy about coming back to Arizona where he was ordained and had been a missionary. Mr. Bloy, however, decided against the change. Later, at a meeting of the parish branch of the Woman's Auxiliary, the Bishop told this and said, "Now, what is it worth to you to have your rector remain with you?" and went on to say how much he needed men like Mr. Bloy. He also told of his other needs and spoke especially of the soldier settlement. As a thank offering for their rector's remaining, they gave the funds for the building at Lone Mountain. That gift is day by day contributing to the welfare and contentment of the handicapped pioneers on the desert.

Anking Has First Training Conference for Laity

One of the greatest needs of the Church in China today is for volunteer lay workers. This is due to a variety of causes, the layman does not know what to do and a great many cannot read. It was a recognition of this situation and its causes which led Bishop Huntington of Anking to conduct the first Layman's Training Conference at St. Lioba's School, Wuhu, February 17-24. The group which came together for a week's intensive training was widely representative of the whole diocese. Nineteen men came from thirteen different missions and ranged in age from eighteen to sixty, and in intellectual preparation from a sophomore in college to men who could "but barely read in a

sort of a way." In addition to Bishop Huntington, who conducted the daily meditations, the leaders included the Rev. Kimber H. K. Den, the Rev. Hunter Yen, the Rev. Philip Lee and the Rev. Bernard Ts'en. The classes, conducted in seminar form, covered a wide range of topics including the New and Old Testaments, the use of the Book of Common Prayer, the canons of the Church and parish organization. Although the results of this work cannot yet be measured adequately, the institute demonstrated its usefulness and it is hoped to have similar gatherings for women as well as for men, and in other parts of the diocese.



HUDSON STUCK MEMORIAL HOSPITAL, FORT YUKON, ALASKA

Fort Yukon Mission Needs Power Plant

Breakdown of only power plant within hundreds of miles causes serious situation in Alaskan Mission. Immediate replacement is urgent

CAN YOU IMAGINE a twentieth century hospital without a power plant, without electric light, or without power to operate its X-Ray? Such, however, is the sorry plight of the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska. There is no electric power supply within hundreds of miles of Fort Yukon and several years ago a power plant was installed at the mission to supply light for the hospital and mission residences, thus reducing the fire risk, and electricity to operate the X-Ray and other instruments for making diagnosis and treating patients. Now, Dr. Grafton Burke, director of the hospital, reports by wireless that the mission power plant has broken down finally and completely. It has succumbed to long and hard use and new equipment is needed at once.

Dr. Burke urges that new equipment be shipped "at the earliest moment to insure proper installation and good workmanship during the warm and light season. Anxiously awaiting wire to proceed."

He estimates that it will cost:

Engine and generator.....	\$2,068.00
Battery material, plates and separator	1,082.00
Electrolyte	124.00
Cement and other building ma- terial for housing the machin- ery outside of the hospital and labor for installing new plant	2,100.00
Freight on the shipment, total weight about twenty tons	1,090.00
	\$6,464.00

The Department of Missions has not the funds to provide this unexpected and unavoidable expense. Bishop Rowe's "specials" are almost gone. We can only hope that his generous friends will stand by him and Alaska once again as they have so often in the past.

One friend has promised the first \$1,000.

The Department of Missions will gladly forward other gifts large or small.

Every dollar will help and every day counts.

Recruiting for the Ministry

A man with a message is needed in every college if men are to find God's Will for their lives and the Church her leaders

By the Rev. C. Leslie Glenn

Secretary for College Work, Department of Religious Education

THE PROBLEM of recruiting for the ministry is part of a larger problem, namely to help men find the Will of God for their lives. The world knows, judging alone from the external criteria of efficiency and satisfaction, that many men are not in the right jobs. From the Christian point of view, this means that they have not found the vocation for which they were intended. We take it to be axiomatic that every man is called of God to do some piece of work in the world, and if a man is serious about it, one of the things about which God can give him light is the question of his life work. And the first fact that strikes us is that the forces of recruiting for the ministry, for engineering, for business, for all of God's enterprises in the world, are not wholly successful.

We are attempting here to study these forces, to discover the spiritual and moral influences in the experience of a young man which help him to find out what God means him to do with his life. From the standpoint of the Church's ministry alone, the problem is to reach those men whom God intended for the ministry and to try to prevent those men from going into it whom God does not want in it. What, specifically, are the forces which recruit for the ministry? The answers here are from a study made of all men in our Church seminaries during the academic year 1927-28, and from a series of studies made by the Department of Religious Education over a period of twelve years, 1916-1928.

1. *The Christian Home.* Twelve percent of our clergymen come from ministers' homes. Many of them say that they were drawn by their father's work. The

men in the seminaries now are almost unanimous in saying their home influence was favorable. It is obvious that the home is a powerful factor for, and at the same time one of the biggest hindrances to, the ministry. Those who work with students know that many parents want just enough religion for their boy in college, but not too much. Frequently, if he begins to think about the ministry, they call a halt. Bishop Slattery, in his book, *The Ministry*, puts this in the very first chapter when he refers to parents killing the beautiful spirit of their sons. It is interesting to note also that many of the men in *Who's Who* are clergymen's sons. Men in *Who's Who* are supposed to be successful, and, broadly speaking, the men who are successful may be said to have found their vocation. Many come from clergymen's families, out of homes where fear and selfishness and unworthy motives of choice are reduced to a minimum, in other words, where the chance is greatest of finding God's Will, in the truest sense.

2. *The Home Church.* The training which men receive here is probably an important factor in the lives of more men than are conscious of it. This only applies, however, at the most, to two-thirds of our clergymen, since only that number were brought up in the Episcopal Church. The influence of the choir and acolyte's guilds is a mixed blessing. Dr. George Craig Stewart emphasizes the right point in his address to acolytes, when he makes the first injunction, "an acolyte must be manly."

The influence of the home church always depends on the influence of a particular clergymen. Most men who give

THE SPIRIT OF MISSIONS

credit to their parish church can name specifically the clergyman who interested them. The parish church and the home belong together as the most potent influences. This is further seen when we realize that one-half of the men now in seminaries decided to enter the ministry while living at home, before they went to college. Many of the remainder decided after college, due to a clergyman they met at a church in the place where they were working.

3. *The School.* Eighty percent of our men in the ministry have come from the public or private day school. At this time of their lives they are directly under the influence of their home and parish church, and these two far overshadow any influence that may be exerted in a day school. Therefore the religious influence of the day school, rightly or wrongly, is usually never considered. Where clergymen have attempted to work with the public and private schools and have taken leadership in the Hi-Y clubs and similar organizations, another large sphere of influence is opened.

Much of the organized work of the Church with day school pupils has been splendidly done for the past ten years through various young people's organizations. It should be remembered, however, that this movement by no means reaches all of our young people. Many of our most ambitious boys are away at college because today nearly everyone finds it possible to work his way through. This means that many boys are not in touch with the organized young people's movement. We should be careful therefore not to lean too heavily upon our young people's conferences as possible sources for candidates for the ministry.

Twenty percent of our clergymen come from the private boarding school. The ratio of public school and private school boys in the ministry is therefore four to one. This is probably the same proportion as that which exists in other professions. But when we consider that there are proportionately more Episcopalians in private schools than there are boys from other communions and that so many

leading schools of the country are owned or controlled by our Church or use our services; we see that we are not producing the right number of leaders from the private schools.

We have the best secondary school system of any Church and yet it does not produce its fair share of leaders. It is safe to say that a large proportion of our Church youth receive their preliminary training in the private schools, yet the proportion of men in our seminaries from these schools is surprisingly small. The actual number is six percent.

This is a well-known criticism and is a serious cause for concern on the part of the headmasters. Two things, however, ought to be said: *First*, there is nothing magical in the Church school system itself. A man is needed to embody the challenge of religion. The thing that boys remember about their school is the influence of a person, the headmaster, the chaplain, one of the masters, the coach. In some schools, religion, especially in its voluntary aspects is left in the hands of the youngest idealistic master, who is often untrained. The masters and the Head too often are busied with administrative work which leaves no time for personal contacts with the boys. *Second*, a lot of the so-called failure of the schools may be laid at the door of the colleges which do not build on the foundation which is laid. "Then cometh college and taketh away the seed which is sown." Even though there are not many men from Church schools now in the seminaries, we do not know how many there might have been if the colleges had followed up the work of the schools.

4. *College and University.* Here is to be found the greatest failure in keeping and developing a sense of vocation. From the returns, it is seen that only seventeen percent decided to enter the ministry in college, and those whom college helped in this decision are very few. This is strange when we realize that between fifteen and twenty-two is the most idealistic time of life. There are those who talk about the inevitability of sophomore doubt and perhaps this college defeatism

RECRUITING FOR THE MINISTRY



HOBART COLLEGE CHRISTIAN ASSOCIATION, GENEVA, NEW YORK

Of the men now in Church Seminaries, sixteen received their collegiate education at Hobart. This is more than ten percent of average number of Episcopalians in attendance

has gone too long unchallenged. We may confidently affirm that if given religious leadership and an even chance it is in the nature of the human animal to grow steadily all through college. The motive of unselfish service is never stronger than in college. In psychological jargon, the ministry is an interest which is to the fore at that time of life. Replies to questionnaires indicate that many men had it in mind or had something like it in mind and in many cases did not know until later that the ministry was the thing they were looking for.

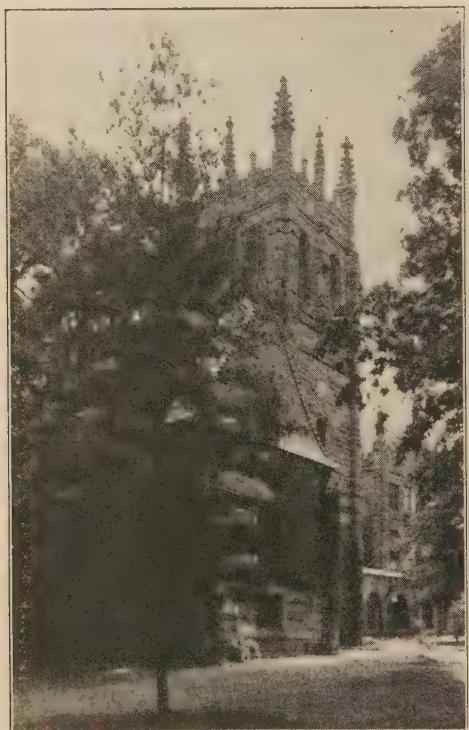
One practical suggestion which might help to remove this mysteriousness about the ministry, would be to allow our seminaries to become easier places to get into and out of. Men should not be required to decide to study for Orders before they enter the seminary. If they could enroll in our seminaries as easily as they do our law schools and could leave them without any sense of chagrin at having turned back, more men could go to test themselves for a vocation. The advantage of this is obvious. It would give a man a fair opportunity to find out his aptitudes and even if a great many left our semi-

naries after a year or two they would be all the better laymen for their experience there.

Another practical suggestion is to have college students visit the seminaries. This gives them an opportunity to see something of the life of the seminary, to meet the professors, and to talk with men their own age who are Candidates for Holy Orders. A number of such visits have been made and the results have been highly satisfactory. Frequently, it is possible to have groups of seminary men visit a campus to speak to groups and to meet individuals among the college students. Sometimes a professor or other clergymen goes with them to lead in this kind of mission. Bishops and other clergy have entertained college men in their homes over week-ends. The general objective in all this is to multiply contacts between college undergraduates and men who have caught something of the romance of the ministry.

Jesse Lynch Williams, the novelist, has been a close observer of several university campuses, and he throws out this challenge to the Church: "All kinds of industries and enterprises are now seeking col-

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BRESLIN TOWER, SEWANEE

Modeled after the tower of Magdalen College at Oxford, England, this tower adjoins the college library at the University of the South

lege graduates, from the moving picture industry to advertisement-writing itself. In fact, almost all callings call for college graduates, except the arts and the Church. *I suppose the latter knows they haven't much chance in the competition anyway.*" (The italics are ours.)

Two influences against recruiting which might be mentioned here are ignorance of the need, and rationalization of our unwillingness to present the need. The sudden increase in candidates for the ministry following the war has led in some quarters to a false feeling of security. This increase did not keep up during the past Triennium.

It is often said that more important than seeking likely recruits, is the task of discovering the obviously unfit. By this, many excuse themselves from challenging young men with the ministry and blame the bishops or the seminaries for

not keeping certain men out. The bishops and seminaries cannot do any eliminating until they have more applicants to choose from. Too often a bishop must take whatever men offer themselves or have none at all. A seminary must have some one to teach. Standards are after all relative, and if it is sometimes a case of having whoever comes along or no one, one cannot be too discriminating.

There is not so much danger of the bishops laying hands suddenly on many as of their laying hands reluctantly on a few, because the Church has failed to go out and compel them to come in. The first Twelve were chosen out of a great company that were available. Today there is another such company waiting for a Call. When the Church has flung the net, it can choose whom it will.

The lack of money is another popular excuse which should be recognized as such. It is not a cause, and may be dismissed by stating simply that it does not seem to keep men out of other professions.

The ministry of school teaching is attractive to many men and some seminary training would seem to be almost indispensable for the highest usefulness in this. If a man wants to teach school as a Christian, he should be urged to study theology. Too many recent graduates have had their aspirations dulled in Christian work because they did not have their minds trained. The amount of religious instruction a man gets in college is not going to carry him far in religious leadership.

To return to positive influences, books have been a great inspiration to some men. There are several funds available for supplying them free. Biographical studies are best, such as: *Henry Drummond*, *Henry Wright*, *Edward L. Atkinson*, perhaps *Death comes for the Archbishop*, *Forbes Robinson's Letters*, *Van Dyke's Loyola*, *Chesterton's St. Francis*, *Canon Raven's A Wanderer's Way* and *Shoemaker's A Young Man's View of the Ministry*.

The summer camp offers another opportunity to reach college men. Usually these camps are thought of in relation to

RECRUITING FOR THE MINISTRY

what they do for the boys, but frequently they do even more for the men who come as leaders and counselors. Diocesan camps, Y. M. C. A. camps and private camps may deeply affect those who come to help manage and direct them providing their fundamental purpose is a Christian one. More use could be made of the summer camp as an instrument for reaching older men if we had the imagination to ask the best men we know to come to them and to volunteer their time to the boys. If put on the basis of Dr. Grenfell's work, the influence on the men would be as great as that on the boys.

The student conferences of the Church and of the Student Christian Movement every June, offer an opportunity to talk over in a more leisurely fashion with students the question of life work.

The few Church conferences on the ministry that have been held have been most useful. Especially have the two held at St. Paul's School, Concord, had far-reaching results. It is surprising how many men in the seminaries say that they first began to be interested in the ministry through the St. Paul's conference.

The Church colleges have sent more men into the ministry than any of the other colleges, but it should be kept in mind that many of these men decided to go into the ministry before they went to college and they attended a Church college because of the scholarships available or because they are sent to it by their rector.

Fundamentally, in every college when we look for what it was that influenced men, we always discover a person. The Rev. A. L. Kinsolving at Amherst College has a clerical club of forty members, and two or three men enter the ministry every year. We are safe in drawing the conclusion that more men are not influenced because we do not have

enough clergymen, presidents, professors, and others with Christian conviction in touch with students. In our universities there is one clergyman for every 574 students, whereas in the Church at large, we have one clergyman for every 306 baptized persons. The college clergy have just about twice as many people to take care of and, of course, most of them are able to give very little of their time to it.

The colleges were not so important even a generation ago, for there were not as many men in the high schools then as there are in the colleges now. Everyone goes to college and yet that is where the recruiting forces of the Church are weakest. The aggressive boys that we want are in the colleges. Men who formerly worked their way up from the ranks in business, now work their way through college. The density of Episcopalians is six times as great in the colleges as in the country at large. In the eastern universities, the Episcopalians far out-number the members of other Churches.

Parochial and diocesan lines break down. Students cross ecclesiastical boundary lines to get an education and frequently one parish at a college center, because it is unable to reach students, will lose another parish's candidate. We can work as hard as we will in the parishes, in the homes and in the schools, but if we continue to lose men when they go away to college, the problem of recruiting for the ministry will remain permanently unsolved.

Ultimately, we must have a man with a message in each college with an opportunity for effective contacts with students. Undergraduates of the best type are not interested in rewards, nor afraid of hardships. We do not say that for a poetical ending—it's a literal fact. We must make up our minds to stop apologizing and present this thing as a cause worth the gift of a life.

Next Month—PLACEMENT OF THE CLERGY

THE next step after recruiting is the effective use of the Church's leaders. The Rev. Theodore R. Ludlow, D.D., has made an exhaustive study of this problem which we shall present to our readers in July together with comment by the Right Rev. Philip Cook, D.D., Chairman of the Commission on the Ministry.

New Effort for St. Luke's, Tokyo

New York Committee challenges Church by
assuming one-half of total objective necessary
to assure medical center in Japanese Capital

By Spencer Van B. Nichols

Chairman, New York Committee, St. Luke's International Hospital

THE selection of Mr. Spencer Van B. Nichols as chairman of the recently combined New York Committee and New York Diocesan Committee gives renewed hope of completing the campaign for St. Luke's International Hospital and College of Nursing, Tokyo, Japan. He is well known in business and international affairs as a man of letters and is most remembered for his diplomatic services during the Wilson administration. Impaired health resulting from his service as a Naval officer during the World War led to his retirement from public affairs.

MANY LAYMEN STILL gain the fervor that came to our fathers in the old battle cry of the Church Militant, and to laymen all over the country there is a quickening realization of the paucity of viewpoint that governs the entire Church in its attitude toward our missionary frontiers and its evangelical progress. It is time that the men and women of the Church accept a new standard and realize that the advance program of the Church calls for new values and for renewed consecration. It is utterly impossible for the Church to approach its task with the accepted viewpoint of an older day.

Our conception must increase with our opportunity, and the challenge to the Church today is the demand that a new consciousness be assumed with an assurance that the Church adopts a new standard of equipment for those in the field and a definite acceptance of increased financial responsibility.

St. Luke's International Hospital and College of Nursing represents a conception based on the new order and is to me both an example and a challenge. An example in the past of building and equip-

ment that was considered by the Church sufficient for the needs of our missionary efforts in the foreign field, and a challenge to the whole Church today that the rehabilitated St. Luke's must needs achieve every iota of its proposed program if it is to carry on its great purpose. Even the highest idealism cannot escape the human equation, and the cause of Christ is best represented by practical Christians and emphasized by practical Christianity.

Rudolf Bolling Teusler, Director of St. Luke's, possesses one of the amazing personalities concerned in the program of the Church and in the cause of international relations as it affects our country's welfare. The new St. Luke's will stand as a tribute to his dynamic service. The work of Dr. Teusler and his staff is a cementing force between the Church and the vast Empire of Japan, carrying out in practical service the teachings of Christ and His Church.

Following the resolution presented by the Bishop of New York at the General Convention, wherein the General Convention, at his insistence, so whole-heartedly endorsed the project to raise \$2,656,500 for St. Luke's International Hospital, Tokyo, we commenced the rehabilitation and erection of our new Medical Centre. The Cross heads its tower, a symbol that will stand watch over those millions of God's people who live in the silence of that city.

The allotted time for the present campaign is drawing to a close and the Church cannot fail to fulfill its obligation. To this end, the New York committee has challenged the interest and faith of the Church throughout the nation by assuming a financial objective of \$1,300,000,

ST. LUKE'S TRAINS MODERN NURSES FOR JAPAN

and asking the entire Church, outside of the metropolitan area of New York and Long Island to raise the remaining \$1,500,000, each diocese accepting an objective in proportion to its financial means.

Already the response is encouraging and \$900,000 of the total is achieved, but the campaign to complete the hospital which must be concluded by July 1 at the latest cannot be successful unless each diocese accepts proportionately a financial objective and sees that its success is assured.

I only wish that every man, woman and child of the Church could know Dr. Teusler as I know him, for St. Luke's International Hospital is more than the greatest

humanitarian effort of our Church, it is the living evidence of the life work of a man of Christ, who for twenty-nine years, has served without financial reward in the front lines of the Church Militant, one man serving an empire of eighty millions. Can we be so religiously color blind as to fail him and the Master? From every diocese in the country may there come the assurance that we accept a new measure of responsibility to the missionary program of the Church, a fuller acceptance of our high opportunity of service to Japan, and redeem our pledge to erect for Dr. Rudolf Bolling Teusler and his associates in the cause of Christ, an adequate hospital adequately constructed and equipped!

St. Luke's Trains Modern Nurses for Japan

By Rudolf Bolling Teusler, M. D.

Director, St. Luke's International Hospital and College of Nursing

DO THE CHILDREN of the soil or of the city make better nurses? That question may some day be answered in St. Luke's College of Nursing, Tokyo, as a result of the recent change in the type of girls seeking admission. Recently from over six hundred applicants our College of Nursing accepted thirty-three, the limit of available dormitory space. All of these girls are the daughters of professional men, doctors, educators, and bankers. Heretofore, most, if not all, of St. Luke's applicants were farmers' daughters. This change is especially significant when it is remembered that only fifteen years ago, prominent Tokyo doctors and laymen said that for many years to come

it would be practically impossible to even interest the better-educated Japanese women in the problems of nursing. The very name, *Kangoju* (trained nurse), carried with it so much odium and distaste that it was said that years would be required to overcome the prejudice in the minds of Japanese women. When, about

a decade ago, St. Luke's Training School for Nurses was formally opened, its insistence upon graduation from high school as a requirement for admission was regarded by everyone as a fatal mistake. Only the native courtesy of the Japanese saved the school from open ridicule. The change is in large measure the result of St. Luke's pioneer work.

“We are all more or less interested in keeping the peace of the world. We also know that firmly established good relations which don't admit of disagreement and disappointment between the United States and Japan will keep peace on the Pacific, because there isn't any other country bordering on the Pacific that could start trouble if the United States and Japan stood together. Therefore in the broad international aspect of it, I feel that anyone who helps us raise this fund and to establish this hospital will be doing a great work for our country and for the rest of the world.”

—Hon. Charles MacVeagh, American Ambassador to Japan.

THE SPIRIT OF MISSIONS

Three years ago, the first definite recognition came when the Imperial Department of Education asked St. Luke's to insist upon the requirement of high school graduation for admission in incorporating the College of Nursing. Now, further practical recognition has come in the applications of six hundred high school graduates from which the college could accept a bare five percent. This is splendid proof of the rapid advance of the standards of material that can be secured in Japan for creating modern nurses for that nation. Every effort should be made to establish our College of Nursing in accordance with the best standards prevailing here in the United States. I doubt if the Church has ever had a challenge superior to this, that we coöperate with the Japanese Government and the Japanese people in elevating the standards of nursing for their great nation of eighty-odd millions of people, that the war against disease and suffering may be rapidly and successfully carried to higher levels of efficiency. The Japanese are beginning to realize the immensity of the problems in clinical applied medicine, public health and preventive medicine. They are eagerly seeking leadership, and have placed more confidence in the demonstration being worked out in St. Luke's, than in any other single institution.

The fact that in a section beyond the river from St. Luke's Hospital, the mortality of children under three years is seventy percent is simply overwhelming in its significance. I know that section of the city. I have walked its narrow lanes, seen the suffering of its poverty-stricken people, the undernourishment of the children and the scanty, insufficient clothing and protection from cold. No organized public health or charity relief work, as we know it in the United States, exists in Japan. All through the country small private groups of people are struggling with almost nothing to help the conditions immediately about them. Probably nowhere in the world is there open such a magnificent opportunity for a great effective demonstration as the capital of Japan affords us in the relief of human suffering. Famines in China, India, and



BLIND STREET MUSICIAN

Eighty percent of all poverty in Japan is caused by disease which St. Luke's is helping to abolish by bettering public health

in other great sections of the world, are terrible and pitiful in their appeal. The difference is, however, that in Japan there is an intelligent public, capable of wiping out these pestholes of suffering, if leadership can be provided in their midst to work out, along practical lines, methods that are adequate. It has taken us many decades here in the United States to progress from sporadic, ill-judged and badly organized individual efforts at charity, to concentrated, organized, efficient methods whereby actual relief is really afforded to those suffering and in need.

The growth of public health and preventive medicine in the United States is a splendid tribute to the guidance and co-operative power of the American people. As yet no such coöperation exists in Japan, and because of the highly individualistic tendency of the people and their patriarchial form of government, it is absolutely essential that a demonstration be made in their midst along convincing lines, if public health and disease prevention methods are to be introduced into Japan successfully. The Japanese know this as well as we do, and that is one reason that they have such faith in the leadership and value of St. Luke's.

New African Readers a Real Achievement

A new day in African education is forecast in the textbooks prepared under the direction of our Educational Adviser to Liberia

By Thomas Jesse Jones, Ph.D.

Educational Director, Phelps-Stokes Foundation

THE PREPARATION OF *The African Life Readers* by James L. Sibley, Educational Adviser to Liberia, is a real achievement not only in education for Africa, but for education everywhere. The use of antiquated textbooks long since discarded in Europe and America has been a real offense against the peoples of Africa, Asia, and other parts of the world. A textbook publisher recently confessed his surprise at the continued use of books whose circulation had long ago ended in Europe and America. The use of such old-fashioned texts disregards not only the remarkable advances in methods of printing but also the recent developments in psychology and sociology.

The educational principle of adaptation is now recognized by all progressive educators. While the youth of the temperate zone have much in common with those of the tropics, there are elements of experience and knowledge which differ in vital respects. The youth of the tropics should of course have an opportunity to learn somewhat of conditions in the temperate and arctic regions, but such knowledge should not exclude a recognition of their immediate environments. The imposition of occidental ideas on the Orient and on Africa is now being increasingly condemned both by wise teachers and by na-

RECOGNIZING the need for coördinating and developing the educational work carried on in Liberia, the interested mission boards, Methodist, Lutheran and Episcopal, the Colonization Societies and the Phelps-Stokes Foundation, organized in 1924, an Advisory Committee on Education in Liberia and appointed Mr. James L. Sibley as Educational Adviser. Mr. Sibley has been eminently successful in his work, chief among which must be counted the *African Life Readers* which were developed under his supervision. In the accompanying article, Dr. Jones, the chairman of the Advisory Committee tells the story of the Readers and the need they fill.

tive peoples. The unfortunate results of such a method are, first, the tendency to cause the native peoples to depreciate their own environment and achievements, and second, the failure to establish sympathetic relations between the native people and their teachers.

Through the interest of Ginn and Company, the Advisory Committee on Education in Liberia arranged to have this series of African textbooks published by Ginn and Company. Mr. Sibley's prefatory statement explains the general purpose of the Readers:

"This book is the first of a series designed to assist the African child in learning to read and speak English in terms of his own surroundings and interests, and thus to obviate those difficulties which arise from attempting to teach the native child from books intended primarily for English-speaking children.

"The method behind the *African Life Readers* is a 'direct method' based upon the principles of *see, say and do*. Its purpose is to enable the child to think and to express his thoughts in simple English related to the world in which he lives and, in the earlier books, to demonstrate his understanding through self-activity."

THE SPIRIT OF MISSIONS

The series includes a Primer, First Reader, Second Reader, Third Reader, Arithmetic, and a Work Book in Home Geography. While some of the books have special features for Liberian schools, practically all of them could be used in any part of Africa. At any rate, they are far better adapted to African conditions than most of the books now in use.

In the preparation of the Series, Mr. Sibley was assisted by teachers who represented a varied experience both in Africa and in Europe and America. His purpose throughout the books has been to profit by the best results of European and American method as well as by intimate knowledge of African conditions and needs. An examination of the illustrations in the books reveals the guiding principle which Mr. Sibley has followed, namely, to realize a happy medium between the primitive life and the new civil-



David

I am David.



I stand.



I go.



I come.



ization rapidly entering Africa. Not only are the attractive native features of the African village preserved, but recognition is given to the more helpful changes which contact with civilization is bringing to the customs and the clothing of the people. African animals, African vegetation, African colorings, and African life are presented in pleasing and dignified form. The calculations of the arithmetic

relate to such topics as the huts in the village, bush cows, goats, palm kernels, bananas, rubber, rice, taxes, acreage, and other subjects related to African life.

The reorganization of education in Africa or in any other part of the world is intimately dependent upon properly prepared books. However much education may be imparted through vocational and practical activities, books will always continue to occupy a large part

in the general school program. Educators everywhere will therefore welcome this *African Life Series* as a valuable contribution to the cause of education.



Courtesy Ginn and Company

THE ILLUSTRATIONS ON THIS PAGE ARE FROM THE AFRICAN LIFE READERS PRIMER

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



GOLDFISH VENDORS IN JAPAN

These street salesmen are one of the picturesque sights of Japanese city life. Here is a happy Japanese family pausing to purchase some goldfish



FERRYING ACROSS THE RIVER AT TAGUDIN, P. I.

In the Mountain Province of Luzon which fine new roads have made so accessible, it is still necessary, at some points, to laboriously ferry an automobile across a stream



Vincent Gowan
A VILLAGE IN THE MOUNTAIN PROVINCE OF LUZON, P. I.

The little town of Bauang shows some typical native architecture. Note especially the houses perched on poles and their thatch-roofs



CHAPEL OF HOLY TRINITY ORPHANAGE, TOKYO, JAPAN

This chapel made possible by the Japan Reconstruction Fund is a very vital element in the work of Mr. R. Ishii among mentally undeveloped children. (See page 399)



FIRST LAYMAN'S TRAINING CONFERENCE, WUHU, CHINA

A week's intensive training of laymen proved so successful that similar conferences are being planned elsewhere in the diocese. (See page 373)



AT THE INSTALLATION OF THE RIGHT REV. NORMAN
KISHI, BISHOP IN



INSTALLED AS FIRST BISHOP OF TOHOKU, SENDAI, JAPAN

Bishop McKim was assisted at the Installation by Bishop Matsui of Tokyo, Bishop Heaslett of South Tohoku, Bishop Nichols of Kyoto, and Bishop Reiffenider, Suffragan of North Tokyo



OUR FATHER'S HOUSE, ST. MICHAEL'S MISSION, ETHETE, WYOMING
Through the open door may be seen the altar-cross against the clear window above the altar. Through this window worshipers see the Wyoming mountains



ARAPAHO BOYS AND GIRLS AT ST. MICHAEL'S MISSION
These boys and girls led the procession on Easter Day, 1929, for having the largest offerings in their mite boxes. (See page 365)



FIRST MORO GRADUATING CLASS, ZAMBOANGA, P. I.

These seven girls were the first to be graduated from the Moro Settlement School which is a vital part of the Church's work on Mindanao. (See page 399)



THE NEW ST. AGNES' SCHOOL, KYOTO, JAPAN

This new school building, one of the objects of the Corporate Gift of the last triennium, was formally opened at the graduation recently of 160 Japanese girls



THE MOST REV. JOHN GARDNER MURRAY, D.D.
At the recent celebration of the hundredth anniversary of the Diocese of Kentucky, the Presiding Bishop delivered an important address from which the article on the following pages is taken

Centennial of the Church in Kentucky

The Presiding Bishop recalls the beginnings
of the Church in Kentucky and its growth
under Bishops Smith, Dudley and Woodcock

By the Most Rev. John Gardner Murray, D.D.

Presiding Bishop and Bishop of Maryland

IN 1783, the organization of dioceses began in the American branch of our communion. During that year Connecticut and Maryland—the latter than comprising in one what is now embraced in the three dioceses of Maryland, Easton and Washington—took on duly established diocesan identity.

On September 17, 1792, the Rev. Thomas John Claggett, D. D., was consecrated in Trinity Church, New York, not only as Bishop of Maryland, but also as the first bishop of our Church to receive consecration on American soil.

The General Convention was then in session in New York City, and put itself on record to the effect that every minister of the Church should on a certain Sunday of the year, preach a sermon on the subject of frontier missions and collect money to propagate and sustain them; that each diocesan convention should appoint a treasurer to receive contributions to that end, and report to the Bishop of the Church in Pennsylvania and to a standing committee to be appointed by the General Convention; that by these a treasurer should be appointed to receive the money from all the dioceses, and, when the sum was deemed sufficient, the Bishop of Pennsylvania, with the standing committee should send missionaries to the frontier.

Following upon this, Bishop Claggett, in his convention address said: "While you, gentlemen, with parental love, watch over the concerns of your own dioceses, permit me to request you to extend your views to those persons on the frontier of the United States who have been educated in the faith and worship of our Church and wish to have the benefits of

its ministry but from their scattered situations and scanty circumstances are yet unable fully to provide for its support. This subject has been earnestly recommended to us by the General Convention.

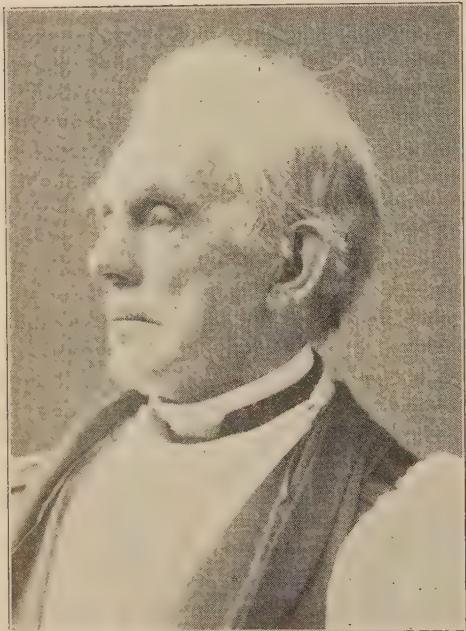
Supplementing the Bishop, the Committee on the State and Church presented a resolution which was unanimously adopted, providing for the appointment of a committee to receive the money collected in Maryland for the support of missionaries to preach the Gospel on "the frontiers of the United States" and to augment it with such donations and collections as might be occasionally made until the Convention should order the application thereof.

As to the outcome of this undertaking Dr. Hawks tells us that at the Maryland convention of 1789 the Committee on the State and Church reported "that the Rev. Samuel Keene, jr., had for some time been piously and laboriously employed in organizing churches of our communion in the State of Kentucky, and had consequently incurred considerable expense;" and suggested "that in approbation of such pious and laudable endeavors he be asked to accept one hundred dollars for the services already rendered, and be authorized to draw upon the treasurer of the Convention for the amount."

We have no such mention of the Rev. Edward Gantt, jr., in our Maryland journals, but Allen—and he is good authority—tells us that he was Maryland's first missionary to Kentucky, where he made full proof of his ministry.

These are only two of several Maryland clergymen who, in the journals of that Diocese, are mentioned as minister-

THE SPIRIT OF MISSIONS



THE RT. REV. BENJAMIN B. SMITH, D.D.

*First Bishop of Kentucky, 1832-1884
Presiding Bishop 1868-1884*

ing to "the Episcopalians who inhabit those extensive regions which lie beyond the Appalachian Mountains, in order to assist in planting and spreading true religion and learning through their rising empire."

One century ago, God gathered together in the organized unit perpetuated in the body now here assembled the fractional agencies, individual and congregational, which for 37 preceding years had been propagating in this then new commonwealth of our country the Christian Gospel, according to the doctrine and discipline of the Protestant Episcopal Church. He constituted that unit body a temple of the Holy Ghost. For one hundred years, in that temple residing, the witnessing spirit has lived and moved and had His being to the glory of God the Father, in turning men from sin to righteousness by revealing unto them the way and works of Jesus Christ the Son.

During this century of existence, in common with all existence and endeavor, you have had tides high and

low. You have had alternating success and failure, intermittent hope and fear. But your continued existence as a diocese and your presence here this hour in that capacity and identity evidence the favor of God upon you and your dutiful recognition of obligation to Him in that His goodness and mercy have thus followed you all the days of your life.

From the day of your birth until now, in every feature of your relationship to the general Church through the medium of your official representatives, you have occupied a position peculiarly unique.

Your lay deputies to the General Convention have made notable contributions to the deliberations and conclusions of that governing body. Your clerical deputies have been no less prominent on the floor, and one of them occupied the chair as president of the House of Deputies for five successive trienniums, a term exceeded by only one other incumbent of that high office (the Rev. William E. Wyatt) and equaled only by two others (the Rev. William H. Wilmer and the Rev. Morgan Dix) of the nineteen who in all have been honored with it. And your episcopate is in a class all its own. Only Bishop White and Bishop Tuttle had a longer term of office as Presiding Bishop than had your first diocesan, Bishop Smith.

Bishop Dudley, while never Presiding Bishop in name, yet as assessor thereof for many years virtually discharged the duties of that office. And whether as such or as Bishop of Kentucky itself, for twenty-nine years he was prince and peer among his brother bishops. In him we have another connecting link between Maryland and Kentucky, for he was called from a rectorship in the former diocese to the bishopric of the latter.

And in the person of your third bishop, with you now, as may he be, please God, for many years to come, you continue to maintain your prestige and power at home, and no less among all your brethren, clerical and lay of the whole Church.

The defection of your first assistant bishop was no reflection upon the integrity of the Diocese. Contrariwise, the

CENTENNIAL OF THE CHURCH IN KENTUCKY

futility of his schismatic action emphasized the loyalty of the Church in Kentucky and afforded occasion for our whole communion to affirm, once for all, adherence to apostolic faith, teaching and practice.

So much then for the recognition and discharge of individual obligation to others on the part of laymen, deacons, priests and bishops in the Diocese of Kentucky.

Because of it all, we are not surprised to find the same laudable concept in the endeavor of the diocesan organizations, members of which are mutually dependent for the successful accomplishment of their common purpose.

A survey of the work of these collateral, interdependent agencies, through the medium of which Kentucky has earned and occupies so enviable a place among her sister dioceses, reveals the fact that here as elsewhere, the Woman's Auxiliary has the position of honor.

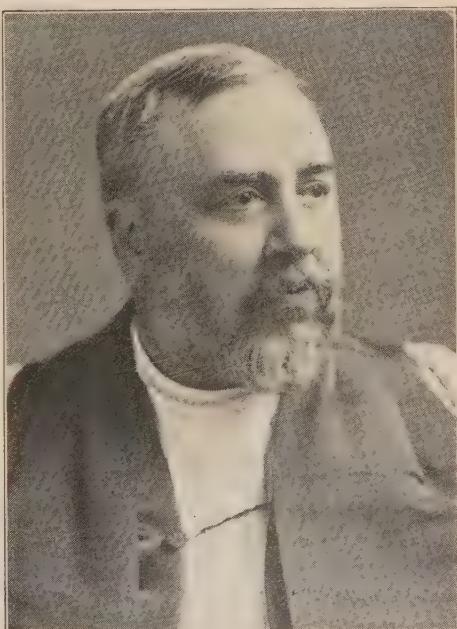
Organized by Bishop Dudley on February 24, 1884, in St. Paul's Church, Louisville, the Kentucky branch of the Woman's Auxiliary began with seven parochial units. Mrs. Dudley was the first president and held the office for over thirty years.

To mark the twenty-fifth anniversary of this branch, which was observed in Christ Church Cathedral in 1909, a silver thank offering of \$1,046 was made and given undesignated to the Board of Missions to use in memory of Bishop Dudley. It was appropriated to general missions. (See August, 1909, *SPRIT OF MISSIONS*, page 721.)

From the date of organization, this diocesan member has participated in all the activities of the whole body. Especially notable is what it has done for the Emery Fund and the succeeding special offerings which have been given by the Auxiliary to mark the trienniums. Quoting from Mrs. Dudley's first address, she said, "There is no better method to create interest than in the educational work and from mission study classes."

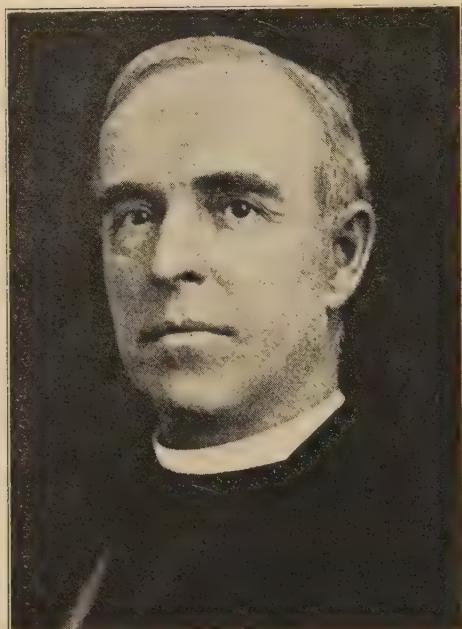
Of the many consecrated women who

have contributed to the work of the Auxiliary, I can mention only a few. Among them Mrs. Dudley, Mrs. Woodcock, who for many years has been absolutely indispensable and is now a life member; Miss Mildred Buchanan, Miss Lizzie Robinson, Miss Fanny G. Anderson, for thirty years diocesan branch treasurer, and a life member at the time of her recent decease, and Miss Nannie Hite Winston, about whom Miss Lindley writes: "Sometime before the triennial of 1919, Miss Winston, an officer of the Kentucky branch, happened to say to me that the fiftieth anniversary of the Woman's Auxiliary was in October, 1921, and that she thought the occasion ought to be specially marked. I think she also made the suggestion that if every member of the Auxiliary gave fifty cents for the fiftieth anniversary, we might realize a \$50,000 fund. We discussed such a plan at the triennial in Detroit in 1919, and voted to make the attempt to raise \$50,000 to create an Emery Fund which should be used for missionaries on furlough and volunteers in training for the mission



THE RT. REV. THOMAS U. DUDLEY, D.D.
Second Bishop of Kentucky 1884-1904

THE SPIRIT OF MISSIONS



THE RT. REV. CHARLES E. WOODCOCK, D.D.
Third Bishop of Kentucky 1905—

field. Responsibility for this attempt was put in the hands of a national committee of which Miss Winston was chairman. The result of the offering was \$90,000 and even yet occasional contributions are made toward it. We make grants from it according to its purpose and it gives a tremendous amount of pleasure to our missionaries, while it is a very beautiful memorial to Miss Emery."

Miss Winston has not only been chairman of the Bishop Tuttle Memorial Fund, but also treasurer of the 1926-1928 Corporate Gift, in which capacity she continues to serve during the present triennium. After a constitutional interval of three years, at the last triennial, she was re-elected to membership in the present national executive board.

The Woman's Auxiliary to the Board of Missions having been organized in Baltimore in 1871, naturally the same place was chosen for the jubilee service and offering. And here again, Maryland, through the medium of the commemora-

tive service, and Kentucky, as originator of the thank offering, joined hands as friends and fellow-workers in the Lord.

And when we assemble the organization units comprising the entire diocese, we find pervading Kentucky the same sweet spirit of mutual consideration and coöperation exemplified by the most conspicuous one of those contributing units, the Woman's Auxiliary.

An outstanding feature in the relationship of Kentucky to the general Church is the fact of its manifest sympathy with the purpose and plans of the National Council, its unswerving loyalty on a partnership basis and its one hundred per cent contribution of moral and material means for the success of our universal endeavor.

Through the medium of figures there is demonstration of the fact that if all our dioceses and districts accepted and paid their quotas with as fine a spirit as does Kentucky, the maintenance budget of the National Church would no longer occasion anxiety. For instance, during the two trienniums, 1923-1925 and 1926-1928, in every year except one, Kentucky overpaid its budget quota, and in that exceptional year met it in full. The average percentage of payment for the six years is 110 1-3 percent and the acceptance of \$18,000 for the current year exceeds by \$900 that of last year.

There may be various contributing causes for this wonderful record, but in my judgment it is chiefly because the splendid missionary leadership on the part of Bishop Woodcock and his body of loyal and devoted clergy has infused the whole body of the laity with intelligent instruction and encouraged and enthused them to devoted and consecrated contribution, not only of labor but also of treasure.

The splendid manner in which Kentucky has discharged and is discharging the obligation that should be recognized as mutual in all the dioceses and districts is more notable because of the diocesan sacrifice and curtailment of diocesan needs involved.

The Relation of Church and Mission

An exposition of essential facts reveals that the Chinese Church is self-governing and possesses all the power of any Church

By the Right Rev. Frederick R. Graves, D. D.

Missionary Bishop of Shanghai

IN CONSIDERING THE RELATION of the Mission and the Chinese Church, it will be useful at the start to indicate what that relation is at the present time by recalling the various stages through which we have actually passed. It is important to remember that this matter of the Chinese Church is not a matter of theory and is no new thing with us, but that from the very time when the China Mission was started, it has been worked out to the position which now exists.

The first stage was, of course, the sending of missionaries and the slow process of winning converts to the faith. The missionaries before any considerable body of Christians had been gathered had naturally the responsibility for everything. But they both asked and received the advice of the Chinese, particularly of the clergy when in time men were ordained.

In 1901, the body of clergy and Christians in this missionary district had grown to such a size that something more regular and public needed to be established, and so the Kiangsu Conference was begun and met every year until in 1908, a Constitution and Canons were adopted for the Church in the Province of Kiangsu.

In 1909, the Kiangsu Synod met under this Constitution and Canons with duly chosen representatives. This body thus became the governing body of the Church in this part of China.

In 1912, the *Chung Hua Sheng Kung Hui* was formed by the establishment of the General Synod and from that time the Chinese Church was fully organized and the Diocese of Kiangsu became a constituent part of it.

It is plain, therefore, that for twenty-eight years there has been not only co-

operation and consultation with the Chinese, but that these had been brought to the point where the Chinese Church in this diocese and in general matters as regulated by the General Synod has become a self-governing body and that meanwhile the representation of foreigners in both the Diocesan and General Synods has become smaller and smaller and the responsibility for the growth and government of the Church has been thrown more and more upon the Chinese. I cannot see that the Mission retains any ecclesiastical power whatever. The Chinese have all the power which any Church possesses and no inequality exists between Chinese and American clergy.

Meanwhile, the Mission with its institutions, educational and medical and its churches which have been built for the use of the Chinese by foreign contributions has continued to exist. If the Chinese Church were able to support and staff and undertake the management of these institutions, I do not think that there would be any difficulty made about turning them over to the Chinese Church, but in point of fact the Church is still too weak to do so. The position of the Mission is, therefore, that it continues to support these institutions for the benefit of the Chinese Church and that it supports a large staff of Chinese clergy and other workers in order to carry on the work for which the Mission is responsible. It should be borne in mind, however, that all these theoretical questions as to the relation of the Chinese Church to the Mission will be solved largely by the personal intercourse and Christian fellowship between the members of the Mission and the Chinese clergy and Christians.

Jottings from Near and Far

THE RECENT APPOINTMENT by President Hoover of Lawrence M. Judd as Governor of the Hawaiian Islands should be of especial interest to Church people, as Mrs. Judd is the Educational Secretary of the Woman's Auxiliary of the Missionary District of Honolulu, and a very active Church worker. She was also a delegate of the last triennial meeting of the W.A. held in Washington, D.C. at the time of General Convention in October, 1928. Mr. Judd, the grandson of one of the early missionaries to Hawaii, is an outstanding Churchman. He is a rancher and has been Supervisor of the city and county of Honolulu and has served two terms in the Hawaiian senate.



The devotion of Chinese Christians to the Church must ever be one of the most gratifying features of missionary work in China. In 1902, when the Mission was first established in Soochow, ten orphan boys were received as a nucleus for a school. The school thus started has grown into a vital force in the life of China, but what has happened to those orphan lads! We have just heard from China that during the past five or six years, one of them has made gifts to our school work amounting to \$1,750. Next year he plans to give an additional \$250 to complete a fund of \$2,000 in recognition of what was done for him. Another has promised that when Mahan School, Yangchow, shall reopen, he will undertake the support of at least one needy boy.



We frequently hear St. Luke's Hospital, Manila, spoken of as a hospital for Americans. It most decidedly is that and has always been Manila's most popular hospital among the community. The largest amount of income from pay patients also comes from Americans and the Women's Board in Manila which gives such tremendous help year in and year out is almost entirely made up of Americans. Nevertheless the following figures

show that the number of American patients is not nearly the largest. During 1928 the 2,415 in-patients were divided among the following nationalities: Filipinos 1,850, Americans 373, Chinese 61, Japanese 52, and others 79.



A baptism in Spanish was a recent occurrence at St. Stephen's Church, Douglas, Arizona. The *padrinos* and *madrina*, or *fiodores* of the little Mexican child were members of a Mexican group to whom the Rev. Ernest W. Simonson, rector of the parish, has ministered for the past few years. Mr. Simonson feels that foreign-born work is an essential part of regular parochial activity. His work for the Mexicans includes classes on the Church and her ways, and in English for those who desire it. He also finds them positions, thus turning his ministry into a form of social service. Among the parish organizations is a Spanish Girls' Friendly Society composed of fifteen or twenty *señoritas* who are beginning to attract favorable interest and attention.



On March thirtieth, Miss Jennie B. Dickson, for fifty years missionary among the Dakota Indians, passed away in the Harrison Memorial Hospital, Philadelphia, where she had been for the last ten years. Miss Dickson began her half-century work among the Indians on the Yankton Reservation, North Dakota, under the auspices of the Presbyterian Church. In 1889, however, she was confirmed by Bishop Hare and began work among the Indian women in the Niobrara District. After working on the Pine Ridge and Rosebud Reservations and serving as lay reader to the new community at Chamberlain, S. D., she settled in 1903, on the Crow Creek Reservation where she served faithfully until she was disabled and was forced to go to the Harrison Memorial Hospital. In accordance with her wish, her ashes have been buried in the prairie cemetery near the tiny cottage and chapel where for so many

JOTTINGS FROM NEAR AND FAR

years she lived and ministered to the Dakota Indians. The Rev. David W. Clark, superintending presbyter of the Crow Creek Mission, whose memories of Miss Dickson go back to his earliest childhood days on the Rosebud Reservation, conducted the last rites in the presence of two veteran missionaries who had labored with Miss Dickson and of nearly a hundred Indians who remembered gratefully her daily ministrations.



Bishop Huntington of Anking writes that he has established a diocesan lending library for his clergy and other workers. This was made possible by a gift of fifty dollars from a friend in the United States. He is having the library catalogued and when it is finished a catalogue will be sent to all the workers in the diocese who will be allowed to draw books for one month at a time. While the amount of Christian literature in Chinese is not large, it is worth consideration and he hopes that by means of the lending library to stimulate the intellectual life of the workers.



March twenty-third will long be remembered in the history of the Church's work among the Moros in the Philippine Islands. On that day was graduated the first class of the Moro Settlement School. Although the class numbered only seven girls, its importance will be seen when it is remembered that it is most unusual and contrary to long established Moro custom to provide for, or even permit the education of a girl.



At the opening of each semester the same story repeats itself again and again in Boone Middle School, Wuchang, China. The number of applicants for entrance examinations has always greatly exceeded the number that can be admitted. For the sixty-six places available at the beginning of the last term more than one hundred and fifty made application. The present roll of three hundred and six, shows an interesting distribution of the occupations followed by the families from which the boys came. Business leads with one hundred and thirty-one pupils,

while political life and evangelistic work hold second place with forty-one pupils each. The other occupations with the number of pupils are: education 30, industry 14, medicine 11, agriculture 3, military life 2, and other occupations 33. Of this number, also, about one-half are from Christian families.



Among the churches included in the building schedule to be aided by the Japan Reconstruction Fund, was the chapel of Holy Trinity School for mentally undeveloped children. Although the chapel was the only building damaged beyond repair, it was decided, in making plans for the future, to sell the school's valuable property in the heart of one of Tokyo's busy wards and to move to a suburban site. Of this, Mr. R. Ishii, the head of the school, a devoted Churchman and the leading Japanese authority on the development of mentally defective children, writes:

"We like our new place very much. Already, its peculiar quietness, its good air and its ample space for playing ground for the children is favorably telling on their health. There are happening much fewer cases of epileptic fits since we moved out.

"It is with great joy and a sense of deep gratitude that I write and tell you of the completion of the building work of the chapel. It is a reinforced concrete edifice after a plan drawn by Dr. Bergamini. It is a plain, simple church, but a lovely little house of God, in which our home group daily enjoy the worship of our Heavenly Father with much inspiration and heartiness."

It will be remembered that when, in September, 1923, St. Margaret's School was completely destroyed by the fire that followed the Tokyo earthquake, it was Mr. Ishii who came forward and placed practically all of the facilities of Holy Trinity School at the disposal of Bishop McKim and Miss Gertrude Heyward who were well-nigh distracted as to how St. Margaret's would care for the six hundred students expected for the new school year then about to begin.

SANCTUARY

Behold the joy that cometh unto thee from God

A PRAYER FOR THOSE ON HOLIDAY

HEAVENLY FATHER, from whom all good things do come, be with those who are enjoying rest and holiday at this time. May this refreshment of soul and body draw us closer to thee and deepen our sympathy with those who through illness or injustice are denied these thy gifts. Help us to see thee in the beauty and majesty of nature, and grant us on our return renewed strength in body and mind to carry on our work; through Jesus Christ our Lord. *Amen.*

FOR SUMMER CONFERENCES

O God, the strength of all who trust in thee, and the joy of all who serve, look with favor, we beseech thee, upon our summer schools. Vouchsafe to us the sure guidance of thy Holy Spirit and grant to us a fresh vision of the meaning of life, and of stewardship; that all we have and are, being consecrated to thee, may be instruments in thy hand for the advancement of thy Kingdom, through Jesus Christ our Lord. *Amen.*

PUT OFF, *O Jerusalem, the garment of thy mourning and affliction, and put on the comeliness of the glory that cometh from God for ever. Cast about thee a double garment of the righteousness which cometh from God; and set a diadem on thine head of the glory of the Everlasting.*

For God will show thy brightness unto every country under heaven. For thy name shall be called of God for ever, The peace of righteousness, and, The glory of God's worship.

Arise, O Jerusalem, and stand on high, and look about towards the east, and behold thy children gathered from the west unto the east by the word of the Holy One, rejoicing in the remembrance of God.

Even the woods and every sweet-smelling tree shall overshadow Israel by the commandment of God. For God shall lead Israel with joy in the light of his glory with the mercy and righteousness that cometh from him.

The National Council

The National Council meets regularly four times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, the Woman's Auxiliary, the American Church Institute for Negroes, and Cooperating Agencies. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council or for any Department, Auxiliary, Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be payable to Lewis B. Franklin, Treasurer.

Meeting of the National Council

New York, April 24, 1929

THE MEETING OF THE National Council on April 24, with Department meetings the preceding day, was the last meeting of the Council until October. On Wednesday morning at nine-thirty o'clock in the Church Missions House Chapel, the Presiding Bishop, assisted by Bishop Lloyd and the Rev. C. M. Davis, LL.D., was celebrant at a memorial service to Bishop Brent, whose life and work was commemorated in an address by Bishop Lloyd. At the business session which immediately followed, the Council received from the Department of Missions and adopted as its own, a minute on the death of the Right Rev. Charles Henry Brent, D.D.:

The death of Bishop Brent removes one of the most picturesque and impressive figures in our Church's life—Priest, Bishop and pastor of souls, statesman in the realm of high moral endeavor, he conceived himself as a "spiritual adventurer". As Bishop of the Philippine Islands he came to occupy a place in the Orient that was conspicuous and commanding. Whenever men met to consider the moral and spiritual interests in life, his voice gave impulse and direction to their action. He had a genius for leadership, a leadership gladly accorded him by peoples and religious bodies widely different to traditions and practice.

Bishop Brent's mind was comprehensive and generously inclusive of the views and opinions of others. Ministering to peoples whose language and habits were foreign to him he won their confidence and affection by his complete consecration to their highest physical and spiritual interests.

For seventeen years he served his Church and Nation in the Philippines with singular fidelity and devotion. His long residence in the Orient gave him a knowledge of the point of view of the older races that made him a wise counsellor when questions involving the relations of Orient and Occident were discussed.

Latterly, he was the diocesan of Western New York. He filled many offices in the Church, and always with conspicuous efficiency. To the wide interests of world order and peace, and to the prosecution of the large claims of faith and order he gave himself with a singular devotion.

At Lausanne, he presided over a great conference of religious leaders of many names, and by his discriminating judgment and breadth of sympathy contributed largely to the cultivation of harmony and good-will. A world figure, a high-souled bishop and pastor of souls, he gave to his Church a service covering a wide area and distinguished by fidelity and intelligent zeal. Entering into life in the city where his great endeavors for Christian comity and unity were displayed, he won the high commendation of churches and peoples the world over.

This Department, recognizing especially Bishop Brent's great work as a missionary bishop, records its affection for this devoted son of the Church, and places this minute upon its records as a tribute of its gratitude and admiration for a service nobly performed.

THE SPIRIT OF MISSIONS

For the fourth consecutive year the National Council was able to devote undesignated legacies for land or permanent equipment in the mission field in accordance with the policy enunciated in 1916. The disposition of these legacies, totalling an unusually large amount, follows:

I. UNDESIGNATED LEGACIES, 1928

To total legacies available for appropriation	\$429,507.99
Appropriated to April 23	\$122,723.42
Reserved until Dec. 31, 1930 for St. Mark's Hospital, Salt Lake City. (An additional \$50,000 is reserved from the 1929 legacies, the whole appropriation not to exceed ten percent of what is raised elsewhere)....	50,000.00
	172,723.42
Balance available for Appropriation	\$256,784.57

II. APPROPRIATIONS

A. WHITE WORK

Domestic Districts

1. <i>New Mexico</i> : Albuquerque: Building to serve as diocesan center, Bishop's office and parish house for St. John's Cathedral	\$ 10,000
2. <i>Oklahoma</i> : Mangum: Church building. Congregation owns site, appropriation covers one-half cost of church building	\$2,500

Cleveland: Land and building for chapel in pioneer work....\$1,500

Domestic Dioceses

1. <i>Springfield</i> : East St. Louis: Parish house for St. Paul's Church granted with the understanding that there will be raised in East St. Louis and vicinity \$25,000 additional in cash or valid pledges prior to July 1, 1930....	30,000
2. <i>Iowa</i> : Ames: Student center at Iowa State College. The grant is made with the proviso, recommended by the Department of Religious Education, that there be no dormitory equipment included in the plans to be financed by this appropriation. The appropriation is part of a total cost of \$100,000 of which more than half has been raised in the diocese in recognition of admirable work done by the Rev. LeRoy S. Burroughs, student pastor at Ames	15,000

B. INDIAN WORK

South Dakota: Wakpala: For the re-

building of an adequate church to take the place of St. Elizabeth's, which was destroyed by fire on December 22, 1928. (See the February SPIRIT OF MISSIONS, page 94). The burned building was insured for its full value, but the original church was a small inadequate frame affair and the present appropriation with the insurance money will make possible an adequate building. Up to.....

5,500

C. NEGRO WORK

1. <i>American Church Institute for Negroes</i> to insure payment of contingent funds granted by national educational boards	30,000
2. <i>Oklahoma</i> : Muskogee: Combination church and parish house.....	5,000

D. EXTRA-CONTINENTAL DISTRICTS

1. <i>Honolulu</i> : Makapala: Parish house, the whole cost of which will be \$6,000	1,000
2. <i>Philippine Islands</i> : Baguio: For a church building	\$5,000

Manila: Land adjoining Cathedral and Bishop's House to be used for residence and mission office \$10,000

15,000

E. LATIN AMERICA

1. <i>Brazil</i> : Porto Alegre: Southern Cross School. To complete a greatly needed and long-sought school building: (For details of the need see the May SPIRIT OF MISSIONS, page 304)	25,000
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2. <i>Porto Rico</i> : Ponce: To rebuild adequately St. Luke's Hospital, which long has been inadequate and has become entirely untenable because of recent severe storms. The gift is conditional upon the raising of \$10,000 locally, which coöperation has been pledged. With what is available for the hospital from the Florida-Porto Rico Hurricane Fund, the \$100,000 needed for the hospital is thus provided. (See May SPIRIT OF MISSIONS, pages 291-3)	20,000
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FOREIGN—JAPAN

1. <i>Kyoto</i> : Land for the new Holy Trinity Church	8,400
2. <i>North Tokyo</i> : Cesspools and a water supply, St. Paul's University.....	5,000
3. <i>Tohoku</i> : Sendai: Repairs on Episcopal residence	6,500
4. <i>Osaka</i> : Land for Bishop's House on condition that Osaka gives \$1,000.....	4,000

Total Appropriation

\$184,400

Available for appropriation.....	\$256,784.57
Appropriations	184,400.00

\$ 72,384.57

THE NATIONAL COUNCIL

It was recommended that the unappropriated balance be reserved pending consideration of and action upon a proposal to establish a pension scheme for undrained workers in the mission field. Action upon this proposal was deferred for further consideration by the officers of the National Council.

The recommendations affecting undesignated legacies were adopted subject to the following conditions:

1. That the appropriation is to be paid as the work of building progresses.
2. That, if the project for which the appropriation is made, has not been started within one year from the date of the meeting at which it is made, the appropriation shall lapse but renewal will be considered upon further application.
3. That the title to any property secured in whole or in part through the foregoing appropriation will be vested in the person or district corporation authorized to hold church property.
4. That property acquired in whole or in part through the foregoing appropriation shall not be disposed of or used for other purposes without the consent of the directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

St. Mark's Hospital, Salt Lake City, Utah, which had been under consideration by the National Council for more than a year, was again brought to its attention by Mr. Lyman Pierce of New York, in charge of the campaign to raise funds for its rebuilding. Bishop Moulton and his committee are planning a new hospital to cost approximately one million dollars, toward which the Council had previously pledged from undesignated legacies, up to fifty thousand dollars. Mr. Pierce was optimistic concerning the raising of funds in Salt Lake City, and from friends elsewhere, so that the Council felt justified in assuring the Bishop of Utah that it would appropriate an amount equal to ten percent of the money raised. This appropriation is in no case to exceed one hundred thousand dollars, and is to be the last payment on the completed project, built and equipped without debt, provided that the amount to be raised is received in cash and valid pledges prior to December 31, 1930. Any amount in excess of the fifty thousand

dollars already reserved from the undesignated legacies of 1928 necessary to cover this pledge was made a first charge upon the undesignated legacies to be received in 1929.

At the February meeting of the Council drastic cuts were made in the appropriations to all fields on account of the shortage of what the dioceses expected to pay on account of the quotas for 1929. Since February some considerable sums of money have been received from the dioceses on account of the 1928 quota and the final figures for expenditures in 1928 were less than had been estimated. In view of these additional resources the Council restored some of the appropriations where the cuts were most seriously interfering with the work, as follows:

Idaho	\$1,600
Northern Indiana	1,800
Sacramento	2,400
Western North Carolina	400
Nevada	750
Oklahoma	7,796
Philippines	1,600
Porto Rico	150

The Treasurer reported that the year 1928 closed with a surplus of \$147,923.91.

There were several notable changes in personnel. The Rev. H. P. Almon Abbott, D.D., a member of the National Council appointed by the General Convention, presented his resignation on account of his election as Bishop of Lexington. The following resolution was adopted unanimously:

Resolved: That, the National Council in receiving the resignation of the Rev. Dr. H. P. Almon Abbott, begs leave to felicitate the Diocese of Lexington upon its Bishop-elect and to record our appreciation of the service that Dr. Abbott has rendered and always will render to the Church's Program, and the great missionary enterprise, and would beg to assure him of our love and our devotion and of our prayers for his success in the great field upon which he is entering.

The Council elected the Rev. H. Percy Silver, D.D., rector of the Church of the Incarnation, New York City, to fill Dr. Abbott's unexpired term.

On the recommendation of the Departments concerned, Dr. Gertrude Bussey was appointed an additional member of

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the Department of Religious Education, and Mr. Henry W. Hough, an additional member of the Department of Publicity.

The Department of Religious Education reported the transfer of Mr. William E. Leidt, who for over six years had been missionary educational secretary in the Departments of Missions and Religious Education, to be Associate Editor of *THE SPIRIT OF MISSIONS*. To fill this vacancy in the Department of Religious Education, the Council confirmed the Presiding Bishop's appointment of the Rev. Arthur C. Lichtenberger, rector of Grace Church, College Hill, Cincinnati, Ohio, as Secretary for Missionary Education.

At the request of the Committee on Ecclesiastical Relations, the Presiding Bishop appointed the Rev. Howard Chandler Robbins, D.D., as a member of that committee.

The Department of Missions presented several important matters. It called attention to a statement made by the clergy of the Montserrado sub-district in Liberia, published in *The Liberian Churchman* for January-February, 1929. The statement expressed gratitude to the American Church for the work done in Liberia, called attention to the trend of events in the missionary operations of the Church in the United States "and called upon all clerical and lay members of the Church in Liberia to unite at once in an effort to assume the entire support of the Church in Liberia."

The Department of Missions, gratified at this desire for self-support expressed its readiness to coöperate with the Church in Liberia in working out this purpose and recommended to the National Council that the appropriations to the English-speaking parishes and schools, including the salaries for clergy, teachers and other Liberian workers (but excluding all American missionaries and Liberian workers in distinctly native work) should be reduced by a total of twenty-five percent in each of the years, 1929, 1930, 1931 and 1932, so that by the year 1933, it may be possible for the Liberian Church to assume the entire support of the work

among Liberians as distinct from the native work.

The Council also approved the reaffirmation by the Department of Missions of the action of February 6 providing that the conclusions reached by a conference held in Washington on October 25, 1928, attended by the Bishops of Shanghai and Hankow with representatives of the Department, should be made the procedure to be followed in any cases where registration of schools in China is contemplated, and providing also that all proposals to register schools and the regulations under which registration is to be effected, should be forwarded to the Department for approval before final action is taken.

When the Field Department reported its consideration of the Every Member Canvass to the National Council, Bishop Reese of Georgia, in tones which echoed like an inspired rallying cry to the Church made a stirring plea that the whole Church return loyally to the spirit and method of the Every Member Canvass.

Declaring that under the Every Member Canvass "there was a more extended and generous response to the appeal for missions and the associated activities of the Church than ever before had been known," Bishop Reese urged the members of the Council to adopt as their own a resolution of the Field Department reaffirming the principles of 1919. "There is a tendency in all legislative bodies to adopt resolutions *pro forma* but I ask that you first give this resolution your earnest consideration; and do not vote for it unless it meets with your entire approval.

"In 1919, the Nation Wide Campaign and Every Member Canvass were first introduced. In that year, that is, for the year 1920, the results were remarkable and most encouraging. There was a more extended and generous response to the needs of the Church than ever before. Parish and diocesan revenues were greatly increased, and the salaries of the clergy were substantially advanced.

"As a result of a new method, men and women were lifted to a higher level

THE NATIONAL COUNCIL

of loyalty to our Lord and His Church. Probably we could not expect such a high level to be maintained. For several years there has been a letting down, and now for three years the National Council has been compelled under orders from the General Convention to cut its budget about \$200,000 with all the tragic consequences involved."

"What is the matter? We are not looking for immediate perfection; but we are looking for steady improvement. One reason, of course, is that most of us clergy and people are not more genuinely Christian. We who are, per force, leaders have not done our full duty. But are our methods worn out? The principle is all right, *i. e.*, to reach every individual in the Church to tell them individually about the Church's work, and to influence them, as far as possible, to accept gladly for Christ's sake their part of the common responsibility. Membership in the Church must mean that, or it means nothing.

"But are our methods worn out? I do not think so. Is Christianity a failure? On the other hand, has Christianity ever been honestly applied to the direction of human lives—individually, socially and nationally? I do not know of any other methods which would produce better results or even as good. Faith and prayer—I wonder how much of our efforts in education and canvass are sanctified by prayer, conducted in faith that it is God's work, and trusting Him to give us success?

"Are many of our people tired of what they call this everlasting begging for money—this constant repetition year after year of solicitation for money to run the parish and to promote missions? Are they bored and do they resent it? There is indeed no more effective way to arouse resentment than to press upon the people a truth they do not wish to accept or a duty they do not wish to do. If so, that is our challenge, as long as we are convinced that the cause is right, we cannot stop.

"Christianity is either a missionary religion or it is nothing and every Chris-

tian is a missionary or he denies the faith in his life, if not in his words. So this is the great purpose of our giving for missions. This alone will give dignity and worth to our own lives, and give significance to our necessarily limited efforts in the service of God. Every prayer, however feeble, and every gift, however small, and every act however modest, done with a generous spirit of love for Christ and for our brethren, shines with the brilliancy and beauty of God's love. Nothing will seem wearisome and troublesome which is related to His eternal purpose to gather into one fold and as one flock all his children who are burdened with sin, shrouded in the darkness of ignorance, and living without hope in this present world.

"Brethren, all the machinery and methods of this Every Member Canvass are related to this supreme end. As such, they cease to be insignificant and wearisome. There is no such thing as begging for money for God and His Church. Our souls must be saved in service and giving if they are to be saved at all."

The Council adopted unanimously the following resolution:

Whereas: We regard the Annual Every Member Canvass as an indispensable factor in the successful promotion of our Church's Program, and regard any substitute for such canvass as perilous to our work; therefore be it

Resolved: That it is the judgment of the National Council that every parish and mission throughout the Church should make a thorough-going Annual Every Member Canvass, and that such canvass should be preceded by a thorough educational preparation.

Resolved: That the motives of the Annual Every Member Canvass are primary, and must be kept clear, namely, to bring information to our entire membership, to deepen the spiritual life and to cultivate the spirit of Christian Stewardship, and to produce adequate financial support for the parish, the diocese, and the General Church Program.

The Council also adopted a resolution endorsing the principle of diocesan survey, and recommending to each diocese and missionary district that such survey be made by some qualified person not a resident thereof.

As a result of action of the General Convention of 1928, a special committee of the General Convention was appointed

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to act with the National Council in analyzing the needs for new equipment, and to prepare a list of projects to be presented to the people of the Church for their special support, and that in this list emphasis should be placed upon strategic points in the domestic field. The National Council at its last meeting appointed a committee from its own membership to coöperate with this committee of the General Convention, and at this meeting of the Council authority was given to its committee to approve in the name of the Council, in coöperation, of course, with the General Convention committee, the projects to be included in the Advance Work Program for this triennium. This was necessary in view of the fact that no further meeting of the Council will be held until the second week of October, before which time publicity must be given to this program.

In connection with the advance work program, the Executive Board of the Woman's Auxiliary adopted a resolution, which was reported to the Council and referred to the Field Department, putting the Executive Board on record as convinced that the Church must make a consecrated and intelligent advance and offered its utmost endeavor to reach the girls and women of our Church, and to put before them during the next two years:

- I. A deeper sense of the value, to them and to the world of their personal faith in Christ.
- II. A clearer view of the world's need for that faith, and
- III. A compelling call for a new and greater sacrifice and service for the love of Christ, and the meeting of the world's need.

MEETING OF THE DEPARTMENT OF MISSIONS

The Department of Missions at its meeting on April 23 considered many vital subjects, some of which have been reported in the foregoing account of the meeting of the National Council. Its attention was drawn to three long and faithful terms of service. The Rev. John

W. Chapman, D.D., of Anvik, Alaska, informed the Department that upon the completion of his forty-two years of service in the mission field this coming summer, he would ask for retirement. His request was granted subject to the approval of Bishop Rowe and the Department recorded its high appreciation for the faithful and valuable service rendered by Dr. Chapman in Anvik for the past forty-two years. The Rev. L. B. Ridgely's request for retirement approved by Bishop Roots, was granted to take effect December 31, 1929. Thirty-six of Dr. Ridgely's forty-one years in the ministry have been spent in the domestic and foreign fields of the Church. Bishop Graves called attention to the fact that the Rev. F. L. Hawks Pott, D.D., President of St. John's University, Shanghai, had reached, on February 22, 1929, the retiring age of sixty-five, but that in compliance with the Bishop's desire Dr. Pott has consented to continue as President for the present. The Department gladly approved of the arrangement, extended its congratulations to Dr. Pott, expressed its gratitude for his willingness to set aside personal plans and remain in China during these trying times, and recorded its conviction that during the forty-three years of his residence in China, Dr. Pott has rendered service second to none in the great task of making our Lord known to the Chinese people.

Also from China came the report of Bishop Graves with regard to plans for a new St. Luke's Hospital, Shanghai. The former property of the hospital, a legacy received from the estate of a British business man in Shanghai, and other sources of income available to it, will make it possible for St. Luke's to erect a new building on a new site with probably no help from the United States.

The following appointments of missionaries to fill vacancies were made:

Miss Rachel Jackson, South Dakota.

The Rev. William T. Johnson, Puerto Plata, Dominican Republic.

Miss Mary E. Woods, St. Mark's School, Nenana, Alaska.

Mr. Robert E. Merry, Iolani School, Honolulu.

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The Rev. Henry Maddocks and Miss Jessie I. Mantz, Philippine Islands.

Miss Emma M. Johnson, St. Margaret's School, Tokyo.

Miss Mildred V. Alley, North Dakota.

Miss Margaret Foster was appointed nurse for the District of Alaska, with service for the present at the Hudson Stuck Hospital, Fort Yukon, to meet an emergency occasioned by the serious illness of one of the nursing staff.

Bishop Rowe was authorized to employ in the field, Mr. William R. McPherson as missionary at Seward and Anchorage.

The following transfers were made at the request of the bishops and missionaries concerned:

Deaconess Margaret Peppers from the Philippine Islands to Olympia.

Dr. MacCarlyle Fellows from the District of Anking to the District of Shanghai.

The acceptance of the Rev. Halsey Werlein of the deanship of St. Luke's Cathedral, Panama, was reported.

The Department approved of the recommendation of a special committee with regard to a request received from the China Famine Relief, U.S.A. Inc., for endorsement of its plans and coöperation therein. It expressed its sympathy with the suffering of many people in China and its regretful conclusion that present conditions make any effective relief impossible. It continued its committee with instructions to bring to its attention any change in conditions that might open the way for effective relief.

The Department adopted a message of sympathy to the Community of St. Mary in the death of Sisters Felicitas and Brigit through accidental poisoning at their station at Sagada, Philippine Islands.

Back Numbers Needed

THE editions of the January and April issues of THE SPIRIT OF MISSIONS are entirely exhausted. It would greatly help to meet the many requests for copies of these numbers if readers, who do not keep a file of the magazine and are finished with their copies, would send them to THE SPIRIT OF MISSIONS' office, 281 Fourth Avenue, New York, N. Y.

Department of Missions and Church Extension

JOHN W. WOOD, D. C. L., *Executive Secretary*

Across the Secretary's Desk

JAPAN'S NATIONAL LIFE is suffering through the lack of spiritual training. That in substance is the statement made by a spokesman of the Japanese Education Department. "What," the question is asked, "will the graduates of government schools do if they go out in the world with no spiritual vision or faith? Without a sound practical and spiritual integrity it is impossible for a man to become a good citizen of Japan. An adequate amount of religious influence in the schools is one of the vital necessities to improve the educational situation. Therefore," the Department of Education concludes, "in the future, prominent religious workers should be invited to the schools from time to time to deliver lectures for students. Instructive religious talks for youth will go a long way in building the character of the Japanese youth."



One of the most satisfactory things I saw in Porto Rico in March was the work being done on the foundations of St. Catherine's Training School for Porto Rican girls, San Juan. The Woman's Auxiliary certainly did wisely in setting aside \$25,000 from the United Thank Offering of 1928 for this purpose. By September, Miss Robinson and her ten students will move from the temporary quarters they are now occupying to the new building. It would be fine if when that household moves back it might take back with it a reasonably good piano. The present instrument sounds as if it had spent centuries in a moving picture theatre pouring out its thin, strident tones morning, noon and night. A message has just come from Miss Robinson that in the move from the old St. Catherine's to the temporary quarters the piano lost all its remaining tone. If anyone has a really good upright piano which has been relegated to idleness by the victrola and the

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radio, it would find a new lease of life and usefulness at St. Catherine's.



Have you seen the new booklet of the American Church Building Fund Commission for 1929? If not you owe it to yourself to get a copy. It is one of the most attractive documents I have seen in a long time. Not a bit like the traditional report. It tells a big story in a fine way. A postcard to me will secure a copy.



One of my friends in Kyoto writes me of a pleasant incident: "Recently I was walking along Karasumaru-dori behind three higher-school students. As we passed the governor's house one of them playfully turned as though he were going in. I said to him as I came along, 'Do you live there?' The other boys laughed and we walked along together. The result is that seven boys are coming to the compound once a week. This missionary work is just like a football game. One needs much intensive training in signals and team work and after the game begins one must take the breaks."



From Dr. Grafton Burke of Fort Yukon, Alaska, comes a money order for \$350.52. Of this amount \$250.52 is the Lenten Offering of the Fort Yukon people, both Indian and white. The even \$100 comes from the Indian people alone as a gift for the building of the new St. Luke's Hospital, Tokyo. They send it as a thank offering for having a hospital of their own at Fort Yukon. Probably no one who has not had the privilege of being at Fort Yukon can understand just what those offerings mean. Approaching the place on a river steamer, one sees the long line of small Indian cabins, housing three or four hundred people. The tower of St. Stephen's Church rises above any other building in this arctic outpost. In the background one gets a glimpse of the Hudson Stuck Memorial Hospital, two-storied in its central section with one story extensions at either end. As one looks at Fort Yukon, there is no suggestion outside of church, hospital and mission residence of comfort or financial abil-

ity. In order to reach the standard of giving set by these Indians, the average small town congregation in this country would have to give at least ten times as much, indeed one would be justified in saying twenty times as much.



St. Luke's Hospital, Shanghai, made a financial record in 1928 of which any mission hospital might be proud. Its total operating expense was in round numbers, \$60,000. It received for operating expenses from the Department of Missions only \$1,500. Fees from patients, donations from Chinese and foreign friends in Shanghai and the utmost economy accomplished the result.

Arrivals and Sailings of Missionaries

ALASKA

Miss Margaret Foster, a nurse, newly appointed to Fort Yukon, sailed from Seattle, April 17.

CHINA—HANKOW

The Rev. S. H. Littell, D.D., and family sailed from Marseilles, France, for Shanghai, May 3.

CHINA—SHANGHAI

Miss Anna Lamberton arrived in Shanghai, April 22.

CUBA

The Ven. J. M. Lopez-Guillen arrived in New York, May 4.

HAITI

Sister Florence Hilda, S.S.M., sailed from Port-au-Prince, April 17, and arrived in New York, April 22.

HONOLULU

The Rev. H. H. Corey, a new appointee, formerly with the Canadian Mission in Japan, sailed with his wife and family from Yokohama, April 12.

JAPAN—NORTH TOKYO

Mrs. C. S. Reifsneider sailed with her youngest son from Los Angeles, April 20.

Mrs. R. B. Teusler and two daughters, en route to the field, via Europe, sailed from New York, April 19.

The Rev. and Mrs. C. H. Evans arrived in New York, April 18.

JAPAN—TOHOKU

The Rev. W. F. Madeley, coming home on furlough, sailed from Yokohama, April 18, and arrived in Vancouver, April 27.

LIBERIA

Miss M. S. Ridgely returning after furlough sailed from New York, April 20.

PHILIPPINE ISLANDS

The Rev. Vincent H. Gowen, returning after furlough, sailed from Vancouver, April 20.

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Foreign-Born Americans Division

THE REV. THOMAS BURGESS, D.D., *Secretary*

THERE HAS JUST appeared a most valuable book, *Race Attitudes in Children*, by Bruno Lasker (Holt, pp. 394, \$4.00). A study of the origins and growth of race prejudice, based on case evidence and objective inquiry, it supports the contention that racial attitudes in children are not instinctive but the consequence of prevailing folk-ways and environment. The chief value of the book lies in suggestions as to how the acquired prejudices may be modified, through the agency of home, school and church.

That our Church schools may easily be factors in generating race prejudice is a matter of grave concern. The chapter on the influence of the Sunday school will furnish material for several discussion classes held by the rector with his teachers. We learn that a group of students under Professor A. William Myers, of the Hartford School of Religious Education, came to the conclusion that "nowhere in the graded Sunday school lesson courses is world friendship, in the sense of friendship between nations, races and religions *consciously* taught. . . . The greatest limitation in Sunday school and missionary literature in this respect is that it implies a superiority . . . to the 'poor' or the 'heathen' of other lands."

We are reminded of Robert Louis Stevenson's lines:

*Little Indian; Sioux, Crow,
Little frosty Eskimo,
Little Turk or Japanee,
Don't you wish that you were me?*

Christian Social Service

THE REV. CHARLES N. LATHROP, D.D.,
Executive Secretary

CAN WE PREVENT WAR? Can we hope for an abiding peace? Can we help create a warless world? One can answer these questions today, on this exact date when the reader is reading this article, better than ever before in the history of the world. In many ways, the

prevention of war, and therefore a warless world, seems nearer and more concretely practical than it ever has been.

Never before, therefore, has the responsibility and opportunity to press forward in the development of public opinion rested more squarely on the people who are followers of our Lord. The Paris Peace Pact, the treaty arrangements for North and South America, and now the magnificent steps of our new administration at Geneva, open the way for permanent peace. The government officials, the statesmen and the diplomatists of the nations of the world, are drawing down the peace ideals from the skies of idealism into a practical world program.

This Department feels heavy responsibility for the development of an intelligent knowledge and an intense active conscience in this great project.

It is peculiarly the duty, in the present crisis, for the clergy to preach peace. But it is impossible for us to preach intelligently and effectively unless we ourselves have the background of specific knowledge. The "will to peace" requires education. It will not just come. Unless our governmental leaders are backed with the intensity of an aroused and an intelligent conscience by the citizens of the whole nation, all the peace movements will come to naught.

What are we doing? What can we do? Every clergyman and every leader of thought animated by Christian principles must ask himself these questions.

First of all, we can know the facts. The Peace Pact with its implications is presented in a pamphlet, *The Paris Peace Pact* which is Mr. Kellogg's address on Armistice Day, 1928. This Department will be glad to send this pamphlet to anyone, free and postage prepaid. *The Churches and World Peace, A Message to the Churches from the Second Study Conference of Representatives of Thirty-five Communions and Allied Religious Organizations*, will also be sent free. The World Alliance for International Friendship through the Churches at 70 Fifth Avenue, New York City, publishes a monthly news service for its members. Dr. Frederick Lynch, the educational

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secretary, kindly offers to send the newsletter to any clergyman who cares for it enough to send in his name. This Department will also gladly send a packet of carefully chosen pamphlets, to any clergyman. Such a collection of pamphlets will be useful to groups of Church people who will be willing to gather together for discussion on the question.

The following books are recommended, and can be borrowed from the Church Missions House Library:

War as an Instrument of National Policy and Its Renunciation in the Pact of Paris, by James T. Shotwell. (Harcourt Brace) \$3.50.

This is an exhaustive story of the whole peace story from Briand's peace proposal to its adoption.

Between War and Peace, by Florence Brewer Boeckel (Macmillan) \$2.50.

A study of the peace movement.

Disarmament, by Salvador de Madariago (Coward McCann) \$5.00.

The Old Savage in the New Civilization, by Raymond D. Fosdick (Doubleday Doran) \$2.50. Selected Chapters from this book—80 pages—pamphlet, 15c.

America's Naval Challenge, by Frederick Moore (Macmillan) \$1.50. This is a good list of books for a diocesan library.

There can be no will to peace unless there is a real appreciation of the wickedness of war and the horrors that will come in any future war. But this "will to peace" must imply ultimately individual readiness personally to forgive. Our Lord emphasises this duty remarkably in His interpretation in the Lord's Prayer: "Forgive us our trespasses as we forgive those who trespass against us." There can be no forgiveness from God, unless there is forgiveness from us. Our Lord emphasises this truth when He gives His only interpretation of any intercession of the Lord's Prayer, "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

He lays a heavy responsibility on His followers, and only as peace is based on personal forgiveness can we be sure of its

soundness and ultimately its permanence. We need a nation made up of thousands, even millions, who have the will to peace, as Our Lord demands it in His prayer.

Finally, we present the following prayer written by the Bishop of Montana, for widespread use:

O Blessed Jesus, Saviour of mankind, at whose birth the night was filled with heavenly radiance; Lighten the thick darkness of the world, and the gloom of our miseries and fears; have compassion upon the peoples of the earth stumbling in confusion, and guide our feet into the way of peace; Who art with the Father and the Holy Ghost one God, world without end. Amen.



A group of people in Cincinnati, Ohio, have come together to create for themselves, and for those who are interested, the Peace Heroes Memorial Society. Their Executive Committee is made up of the President of the University of Cincinnati, a Jesuit priest, a Jewish Rabbi, and our own Dr. William S. Keller.

The purpose of the Society is to remember on Memorial Day, not only the heroes of war, but as peace has its victories and victors, to be careful that peace heroes are remembered on this sacred day. Their purpose is to extend to all who have died for the common good, the honors heretofore limited to the heroes of war: miners, railroad men, firemen, policemen, explorers, nurses, mothers. Their one purpose is to hold exercises on Memorial Day for heroes of socially constructive tasks, and to place flowers upon the graves of a fireman, a policeman, a railroad man, a factory worker, and any others who may have died in the discharge of their duties.

They also give the list of those who during the year have lost their lives as heroes of peace, collecting and publishing their local records.

The movement is by no means a pacifist movement. There are militarists among the members as well as pacifists. They are united in the conviction that peace is the foundation of an enduring and worthy social order, that to work for peace is a good form of patriotic service.

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Religious Education

THE REV. JOHN W. SUTER, JR.,
Executive Secretary

WHAT IS THE MOST important thing for a member of the Church to do? A number of girls and boys were faced with four possible answers from which to make a choice:

Give money to the Church
Be Baptized and Confirmed and attend church regularly
Know the Catechism
Work with others to carry out God's will for the world.

Regular attendance at church services and giving money to the Church won the day. We all agree that these are important, and we emphasize that importance with our children. Yet what do we ourselves consider most important? What is the real meaning of Church membership? Is it not a progressive giving of self to God to be used as He wills in His creative and redemptive work? Is it not association with a fellowship of like-spirited seekers along the way of life?

If this is the essence of Church membership how are we to teach it to girls and boys? Probably in the same way that we teach everything else, by sharing with them vital experiences in the work and worship of the Church, through which they grow in their realization of its significance.

One class of ten-year-old girls became interested in the work of the Church in the Philippines and decided to write a play to show the rest of the school how much the dispensary at Sagada was helping the natives. For several Sundays they worked diligently, looking up the facts about the Philippines, discussing the story they would tell through their play. One Sunday they were gathered around their table as usual, looking at maps, pictures, deciding to set the scene in a native hut, where the wife of the chief lay desperately ill. "Then," said one, "I suppose we have to have the missionary come in." "Yes," agreed another. "Enter the missionary, clothed in black." This of-

fered the teacher too good an opportunity to pass by. "What," she inquired, "do you think a missionary does anyway?" "Oh," replied one of these sophisticated ten-year-olds, "a missionary is a person who goes around telling things she doesn't really believe to people who can't understand her anyway." Thereupon discussion followed, the girls telling freely how foolish they thought missionaries are, how they would hate to go out as missionaries, what dull lives they lead. And for several more Sundays the class had to investigate what the work of a missionary really is, how missionaries dress, what they do. Then the writing of the play proceeded, with much enthusiasm for the missionary nurse who rode over the mountains, who for the love of Jesus Christ gave her own quinine to save a poor native from malarial fever, and thereby gained the confidence of the chief, who turned from the gods of his tribe to seek to learn more of the Father revealed by our Lord. The play was presented, the money desired raised and sent with a note and copy of the play to the nurse in charge of the dispensary, and the girls asked what more they could do to help the work of the Church.

Were they learning Church membership? Has this type of mission study a place in the curricula of our parish schools? Can girls and boys through such means grow in their loyalty to the Church and in their understanding of the needs of peoples throughout the world? After all, religious education seems to be a simple process of creative and co-operative sharing in the purposes of God for His world, as revealed through our Lord Jesus Christ.



For those Church schools who do not find it possible to prepare their own pageant on the Birthday Thank Offering, a dramatic service, *Opening the Doors of St. Luke's*, has been prepared by Miss Anne R. Kennedy of the Department of Religious Education. A mimeographed copy may be obtained for five cents from The Book Store, 281 Fourth Avenue, New York, N. Y.

Adult Division

THE REV. T. R. LUDLOW, D.D., *Secretary*

DURING THE PAST year the attention of church people everywhere has been centered upon Africa, her peoples and problems and our relationships with them. This study centering about a specific continent has revealed certain problems confronting the Church in attempting to carry out our Lord's desire that we shall carry His message to all the peoples of the earth. It has confronted us with the necessity of seriously thinking through such questions as: "What kind of education does the African need that the Church can provide?" "What help can the Church give to a primitive African tribesman suddenly confronted by the complexities of western industrialism?" "What can Christians from other lands do to better fit the African to make a living especially on the countryside?" "What has the Church to say regarding the relationships of her many colored children living side by side?" The consideration of these and many other questions confronting Christians as they face an awakening Africa undoubtedly led many to wonder if these situations were unique to Africa; whether they had arisen elsewhere and how they had been met. This wonderment was probably accentuated by the knowledge that just as plans for the Africa study were announced there assembled in Jerusalem 250 men and women from fifty-odd nations to consider what they called *The World Mission of Christianity*.

It was a significant gathering. Perhaps in the annals of the extension of the Kingdom of God, the most significant of our generation. *The World Mission of Christianity* seems therefore to be the obvious subject to recommend for general study throughout the Church during the coming year. This is also the general feeling of all Christian bodies not only in the United States but in Canada and Great Britain as well. There is consequently a certain satisfaction in calling upon Episcopalians to unite with other Christians of every name to consider at

this time *the World Mission of Christianity* as enunciated at the Jerusalem Conference.

What is *the World Mission of Christianity*? Hardly anyone is unaware that out of the uncertainties and questionings which followed the close of the World War a new world is evolving. At such times, there may appear suddenly a crystallization of trends which have been slowly forming and developing during the period of flux. And from them new heights are achieved in the advancement of mankind. We seem, today, to be on the threshold of such a period in the continued expansion of the Kingdom of God on earth. The Jerusalem Conference has seemed to formulate current thinking on the vital importance of a completely Christian world and to indicate the paths along which modern Christians may walk if this age shall not prove false in its allegiance to our Lord and His Kingdom. Under *the World Mission of Christianity* are grouped such phases of modern life as are considered most vital to the attainment of this end. These include: The Christian life and message in relation to non-Christian systems and secularism, religious education, the rural situation, race conflict in the light of Christianity, the rise of industrialism in Asia and Africa, and the relation of the younger and the older churches.

Those who studied Africa will recognize in these topics questions which they considered in relation to that vast continent. Have they a universal application? Have they a significant bearing upon the successful carrying forward of the Christian missionary enterprise around the world today? Our study of *the World Mission of Christianity*, it is hoped will help us to understand these questions and to give to all a more complete understanding of the Church's tremendous opportunities and obligations in every part of the world today.

To help us in our study, *Roads to the City of God*, a world outlook from Jerusalem, by Basil Mathews (50c) is recommended as a general source book. It is good for general reading as well as more

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Read a Book

**Chinese Realities*. By John Foster. (E.H.P., 1928.) \$1.00.

**The City's Church*. By H. Paul Douglass. (Friendship Press, 1929.) \$1.50.

**Race Attitudes in Children*. By Bruno Lasker. (Holt, 1929.) \$4.00.

two weeks each. The only expense to the

*Obtainable from The Lending Library of the Church Missions House, 281 Fourth Avenue, New York, N. Y. Books are loaned for borrower is the payment of postage both ways.

Books may usually be secured either from your local book store or from the publishers, but The Book Store, 281 Fourth Avenue, New York, N. Y., will be glad to secure copies at the price noted. The Book Store, however, cannot undertake to send books on approval. Remittance should accompany all orders.

serious study. Other books bearing on our subject which the leader of parochial groups will find indispensable and the individual student useful, include:

The World Mission of Christianity, Findings and Recommendations of the Enlarged Meeting of the International Missionary Council held at Jerusalem in 1928 (25c).

A Faith for the World by William Paton, Secretary of the International Missionary Council. (\$1.00). This is an outstanding book which admirably fulfills the author's purpose "to set out the main elements of the case for the Christian world mission and to show some of the principal tasks which are bound up with that mission."

Essays, Catholic and Missionary edited by E. R. Morgan, Warden of the College of the Ascension, Selly Oak, England. (\$3.50). This volume presents the vastness of the missionary task to which God is calling those of our generation who have eyes to see and ears to hear, and the conviction that the witness of the Anglican Communion is something real, distinctive, and effective in the whole purpose of God.

Many groups will also want to have available to their members the official eight volume report of the Jerusalem Conference (\$7.00).

For the guidance of leaders there is be-

ing prepared a packet of materials which will be ready in the autumn. It will contain among other things a pamphlet of suggestions for the conduct of a group, a leaflet of intercessions on *The World Mission of Christianity*, opinion tests, an annotated bibliography and such other material as it may seem desirable and valuable for the leader to have. Other materials will be announced as they become available. All of the books mentioned above are now available and may be obtained from The Book Store, 281 Fourth Avenue, New York, at the prices noted. Further information may be secured by writing Miss Margaret I. Marston, or Mr. William E. Leidt, 281 Fourth Avenue, New York, N. Y.

Department of Finance

LEWIS B. FRANKLIN, D.C.L.
Executive Secretary

FINANCIAL CONDITIONS are taking on a brighter color. On April 1, collections on account of the budget quotas were \$53,574 less than in 1928. Due to the splendid work of the diocesan treasurers during the month of April, the receipts for the month have not only been large enough to make up this difference but to put the total received by the National Council, \$69,709 above the corresponding figure for last year.

Another satisfactory feature is that twenty-eight dioceses and districts have remitted one hundred percent of the amount due on their budget quotas to May 1, as compared with only nineteen in this honor class last year.

It is not too early for diocesan and parochial treasurers to plan for the summer vacation period. No words of mine are necessary to remind the treasurers to begin overhauling their fishing tackle, golf clubs or motor car, but it is not with that part of vacation time that I am concerned. The missionary work of the Church takes no vacation. Expenses go on regularly throughout the summer in undiminished amounts, and none of our missionaries have to wait for their monthly stipends. On the other hand there is a

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marked falling off in receipts during the summer months and now is the time to remind the members of the Church to plan for the regular payment of their pledges, even when they are away. It is not unusual to see on the alms basin in September or October, large packages of envelopes representing an accumulation of the summer period. How many such packages do we see in June covering the months to come accompanied by cheque in advance?

Unpaid pledges are bad for the Church and bad for the pledgers. Let us make plans now to provide for regular payments during the summer season.

Field Department

THE REV. C. E. SNOWDEN,
Executive Secretary

IN LOOKING OVER THE *Proceedings* of the world conference on Church finance recently held at Glasgow, Scotland, one is much impressed with the spirit and high plane upon which the meeting was held. Representatives of over thirty Christian bodies and missionary societies came together from every corner of the earth to deliberate in complete unity of spirit and aim on the best methods of securing means to carry on the work of the Kingdom of God. They met not only to investigate the prevailing conditions of church finance throughout the world, but more particularly to decide how far the difficulties of the present situation can be met by improved methods of collecting and administering the offerings of Christian people.

The theme of the conference was *Church Finance Today*, and suggests the introduction of commercialism into the Church. There is a disappointment in store for those who read the *Proceedings* with that in mind. Stress was laid upon the fact that any method of church finance is to be justified or condemned by the degree in which it can be said to act as a spiritual discipline. The ideal to which all churches are striving is that every member should realize that gifts and service must be an offering to God

and to His Church as an act of worship.

Commercialism has point and relevance only when it can be shown that a certain method used seeks to replenish the Church's treasury, regardless whether, in a spiritual sense, it is enriching or impoverishing the spiritual life of those who give. The motive behind Christian giving is therefore a factor which cannot be ignored and any system must be designed to educate Christian people to a recognition of the highest motive. The one and only true motive is the Spirit of God in gift and service. "Shall I serve my God with that which costs me nothing?"

The conference endorsed as the best and most Christian method of financing the Church, that of the Every Member Canvass. The Field Department has given this subject a great deal of thought and at the April meeting of the National Council (see page 404) additional consideration was given to this all important subject.

Speakers' Bureau

J. M. MILLER, *Secretary*

SINCE SEPTEMBER 1928, we have been able to provide speakers on more than fourteen different phases of our missionary enterprises. Although it has not always been possible to offer a worker directly from the field, those who have visited or were formerly stationed in missionary districts have been most gracious in offering their services. This spirit of coöperation has been apparent in all of our activities. It is a real joy to serve those who are doing all they can to make known and to further the missionary work of the Church.

By far the largest number of our requests come from branches of the Woman's Auxiliary. These groups are constantly endeavoring to gather information which will broaden their knowledge and strengthen their intelligent work for the Program of the Church. Our aim in the future will be to widen our field of service by providing speakers for more parishes. We hope that, when the meetings start again next fall, we shall be called upon more than ever to do our share in the missionary education of the Church.

National Student Council

Correspondence may be addressed to the Secretary for College Work, the Rev. C. Leslie Glenn, 281 Fourth Avenue, New York, N. Y.

THE TOTAL OF THE Student Fund has gone up since last month, but all counties have not been heard from yet. The complete list will be published soon. In the meantime, at any rate, South Dakota is sure to get a clergyman to minister to the State University at Vermillion. All thanks to those who helped, and congratulations to the Rev. Harry Longley and Mr. Robert Grader for their work.

1660

William Penn, founder of Pennsylvania, student at Christ Church, Oxford, wrote years later of his first dream of the new world:

"I had an opening of joy as to these parts when a lad at Oxford."

BOOKS

The Great Conjecture; Who Is this Jesus?
by Winifred Kirkland. (Holt) \$1.25.

The Inescapable Galilean, which ran in "The Century Magazine", now in book form. An exhilarating challenge.

The Human Parson, by the Rev. H. R. L. Sheppard. (Morehouse) \$1.00.

Good for anyone thinking about the ministry, either in it, or considering it.

COLLEGE COMMISSION MEETING

On April 16 and 17, the annual meeting was held at Bronxville, N. Y. Among the important matters discussed were those embodied in the following resolutions:

Resolved: that the Commission on College Work believes that a distinctive contribution which the Protestant Episcopal Church can make today to the college community is in worship. In our opinion, worship has been found to be a vital need both from the point of view of the students and the faculty. In these days, the aesthetic side of religion should be stressed and the Episcopal Church is peculiarly endowed through its traditions and through experimentation in worship to draw men through Christ to God. For this purpose we believe thoroughly that clergymen minister-

ing in college communities should have definite use of altar and pulpit, and if possible, be in charge of local churches. We would further emphasize the importance of beautiful services, good music, and an open church for silent devotion. In order to carry these things out, the personality of the clergyman is all important. Further, every effort should be made to encourage the teaching of religion as an objective study in the college upon the same plane as other studies in the curriculum.

Resolved: that the Commission on College Work desires to call attention to the handicaps under which an unattached student pastor must work and recommends that such workers should be definitely connected with local churches; if possible, as rectors, but in any case with free access to the altar and the pulpit.



Windham House will be open this summer for any girls who wish to carry on summer courses at any of the educational institutions on Morningside Heights, New York City.

GOINGS, TO AND FRO

Personal conference is so much better than correspondence for finding out about the college work, that it might be of interest to those who have questions or answers about people, colleges, religion, or jobs, to know where the Secretary for College Work is going to be.

Here is the schedule:

May 24-26—Y. P. F. Conference, Diocese of Michigan, Alpena, Mich.

May 28-29—Diocesan Convention, N. H., Claremont, N. H.

June 4—Hannah Moore Academy, Reisters-town, Maryland.

June 5-9—New York City.

June 9—Taft School, Watertown, Conn.

June 14-22—New England College Men's Conference, Northfield, Mass.

June 23—New York City.

June 24-July 3—New England Young People's Conference, Concord, N. H.

July 8-20—Blue Mountain Conference, Frederick, Maryland.

The National Federation of Episcopal Young People

All correspondence should be addressed to Miss Clarice Lambright,
1006 Temple Building, Rochester, N. Y.

ONE OF OUR missionaries far across the seas recently wrote home a most discouraged letter. He was not discouraged with results on the distant field; but at the tone and temper of Youth at home: "Too many of our young people want only what may be easy and pleasant for them and do not want to suffer a little hardship."

Is that true of the Youth of today? It was not true in Flanders' fields. It is not true in the Antarctic. It is not true in business, for many are willing to go far away for commercial enterprises. Science, aviation, invention, exploration, have their unflinching disciples. And unless our faith is vital enough to demand the last ounce of our devotion, is it that faith once delivered to men and women who "endured hardness as good soldiers"? A marginal translation of this quotation to Timothy reads:

Take your share in suffering hardship!

"Take your share!" not in enjoyment; but in dedication of life. The Church calls to its young men and women. Its message is this: The Kingdom of God is at hand! Life's most glorious task is telling this Good News to men who have never heard it. There are vast fields untouched by Christ's love. That beloved Japanese leader, Bishop Motoda, not long before his death, sent out a message to

SINCE the young people gathered for their first national conference at Sewanee last fall where they said, "We strive for a nation-wide renewal of the missionary motive in the Master's command, 'Go ye,'" a number of people have asked, "What did the young people mean by that? Do they intend to do anything about the missionary enterprise of the Church? Are they going to supply any of the great missionary heroes and leaders of the future such as Bishop Rowe, Bishop Roots and Bishop Brent, are today?" Knowing that many young people at conferences all over the country this summer would be facing the question "What am I going to do with my life?" the Rev. A. B. Parson, Assistant Foreign Secretary of the Department of Missions, has written this article to help answer this question.

can give. There is one word without which Christianity is hollow. *Adventure!* God adventured in sending His Son. Jesus adventured in living to the full for men. The apostles made of those early years a divine adventure for God and man.

There are posts where in great centers men and women are needed as spiritual leaders, physicians, nurses, teachers, social workers, secretaries. Does our Youth hear these calls? How are the vocational guiders of our Youth looking upon the world's needs? Are we telling of opportunities to serve as Christ would serve? It is surprising how many a great missionary leader traces his first interest to someone who in his early years captivated

our rising generation: "Missionaries are as much needed in Japan today as they have been in the past—. Japan is a missionary field of seventy million, a large proportion of whom are Shintoists, atheists, materialists, animists, indifferentists. There are—few Christian workers. How can a handful be made responsible for this enormous number?"

Such an appeal is duplicated or surpassed by the cry from China, India, Africa, the Islands,—and many fields. The souls of men need the spiritual food, their bodies need healing, their whole lives the priceless enrichment that only One

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him with a recital of heroic lives given in distant service. There is no more thrilling story in all history since the dawn of man's life on the earth than the spread of the Kingdom of God preached, taught and *lived* by great-hearted human spirits.

The Department of Missions has positions calling for Youth; in Africa, China, Japan, nurses of Christ; in the Philippines, Cuba, Alaska, teachers of Christ; in Porto Rico, Honolulu, Brazil, Alaska, men and women who can fill varied callings in the spirit of the Great Adventure. There is no lack of work; there is a constant lack of workers,—and especially of the right kind of workers. A bishop from China describes the quality most desired in modern apostles: "The workers from America must have a full measure of the spirit of Christ, especially long-suffering patience with things not done as they can best be done, a willingness to be railed at without railing in return, and a buoyant faith that knows that God rules and that in Christ we shall conquer though the time be long."

It is to be borne in mind that Youth must study and be tested in order to be counted worthy of the high trust of being chosen. A thorough education is essential, with preparatory, college and post-graduate study. It is always necessary to have definite training; normal, nurses, business, theological, medical. The missionary is increasingly looked up to in foreign lands as a picked and representative person. He must be able to stand in his chosen field as adept and trusted and able.

The young people of the Church have it in their power to produce the future builders of this Kingdom of God,—world-wide, interracial, universal. It will call for new vision of the needs of men, a love for those we have not seen, a fellowship with the Great Master, a willingness to give all. Christ can inspire this if we are completely His. It is not an unreal career of which we are thinking. No other calling is more in touch with pulsating life than the missionary's. Reality attracts modern Youth, and God has put us in a present day world of real needs, the solution of which by real youthful

apostles can be found in that Saviour who of all realities is the surest.

The members of the young people's movement of today are a fundamental part of the Church. Will they produce the intrepid, spiritual adventurers of the world's tomorrow? The Department of Missions, 281 Fourth Avenue, New York, stands ready to help young people in their search for this spiritual adventure.

The Hawaiian Film

THE RESPONSE ACCORDED the moving picture of our work in the Hawaiian Islands since its initial showing at the General Convention in Washington last October, has been most gratifying. The demand for the film by parishes throughout the country has been almost overwhelming. In order that the film may be utilized as widely and economically as possible it must be routed. This means that it is not always possible to accommodate the film to local dates although this is done as nearly as possible. Everyone will appreciate how extravagant in time and money and effort it is to ship the film to Boston and then to Chicago and back to Worcester, Mass., when a slight adjustment of dates would allow for its use in Boston and Worcester (or any other nearby places) before it is sent to a distant point. Routing accomplishes this economy and makes for more effective use of the film. Diocesan officials could greatly aid in this work by arranging to have the film in their dioceses for intensive use during a certain period.

Users of the Hawaiian film, or any other motion picture, could also help in another way. Frequently the film comes back to the office broken and in bad shape, depriving others of a part of the film which they are entitled to see. It is also a cause of great expense which is not provided for in the very nominal charge (\$3.00 a use) made for the film. If each user will be very sure to carefully re-wind the film before returning it or shipping it elsewhere it will be greatly appreciated.

Further information concerning films may be secured from The Lantern Slide Bureau, 281 Fourth Avenue, New York.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

ALL BUT TWO OF THE eighteen members were present at the meeting of the Executive Board on April 19, 20 and 22. A resolution and letter of sympathy were sent to Miss Helen C. C. Brent by her fellow Board members and a very beautiful memorial service for Bishop Brent prepared for use at the annual meeting of the Woman's Auxiliary in Western New York, was led by Mrs. Harper Sibley.

The Presiding Bishop told the Board of a visit of his to Windham House, and expressed his hopes for the service the house would render the Church.

The Board welcomed two guests, Miss Margaretta Ridgely and Mrs. John C. Campbell. On the eve of her departure for Liberia, Miss Ridgely in her last official appearance in this country bade the Board goodbye and asked for help in securing an assistant for Miss Emily de W. Seaman at Balomah. Mrs. Campbell described the Campbell Folk School experiment at Brasstown, North Carolina.

In the absence of Mrs. Robert Burkhamp, chairman of the committee for the Corporate Gift, the treasurer, Miss Nannie Hite Winston, reported that the Gift on April 20, amounted to \$27,500. Miss Winston was empowered to begin payments not only for Santo Domingo, but for the church at Silver City, Canal Zone, and the water works at Ethete, Wyoming.

Approval of appointments under the United Thank Offering was given and grants from the Emery Fund were made. The National Council was requested to pay a sum not exceeding \$500 from the Emery Legacy to furnish the living room or some other room in the new rest house for missionaries in Porto Rico.

In connection with the report of the Committee on Personal Religion and Evangelism, attention was called to the special opportunities for reaching new groups wherever summer meetings or conferences are held, and the members of the Board agreed to read during the summer,

Christ in the Common Ways of Life, by the Rev. C. S. Woodward.

The resignation of Mrs. Arthur J. Gammack to take effect in the autumn was presented, and the following resolution was passed:

"The Executive Board of the Woman's Auxiliary desires to express its sincere appreciation of the courageous and valuable work done by Mrs. Arthur Gammack during the time she has been a Field Worker under the United Thank Offering. In all her contacts with the dioceses she has visited, she has done much to strengthen the work of the Church and the good wishes of the Executive Board go with her in the new work that she is about to undertake."

Mrs. D. D. Taber, a field worker under the U.T.O. who expects to resume work in June after a six months' leave of absence participated in the discussion of field work which culminated in a request to the National Council for the appointment of three field workers, one of whom should be a Negro, if and when such appointments should prove possible.

A committee was appointed to study some of the matters in connection with supply work suggested by Mrs. Wade. Committees on Recruiting and on Work with Foreign Students were also appointed with Miss Lucy Sturgis and Mrs. Harper Sibley, the respective chairmen.

Approval was given to issue several new leaflets including *The Woman's Auxiliary in the Life of the Church* (W.A.47), *A United Thank Offering Play* (W.A. 115), *Book list* (W.A.6) and a *Suggestions to U.T.O. Treasurers* which will be ready during the late summer or early autumn.

Plans for the October meeting, which is to be the longer out-of-town meeting, held once a year, were referred to the Chairman and the Executive Secretary.

Coöperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads.

Commission on Evangelism

THE RIGHT REV. THOMAS C. DARST, *Chairman*
509 Southern Building
Wilmington, North Carolina

THE BISHOPS' CRUSADE in Cuba was carried forward during the early months of this year with great success although we greatly regretted that owing to the many duties of our Bishop it was impossible for him to participate actively. Many who had not taken the Holy Communion for several years, nor had frequented the Church, came forward expressing their sorrow for having been neglectful of their Christian duties. The Spirit of God certainly awoke the consciences of many who were unmindful of their Church obligations, and today they are coöperating with the clergy to extend the Kingdom of Jesus Christ.

The missionaries selected were fine native missionaries. They went forth with all the zeal of the Apostles, and worked most efficaciously. The Rev. Ramon C. Moreno, rector of St. Paul's Church, Cienfuegos, worked whole-heartedly and left behind him a fine influence. The Rev. Angel Ferro, a former Roman Catholic priest, also assisted very ably in Guantánamo, Santa Cruz del Norte, and Matanzas. This man is a great orator and is able to draw immense crowds. In Guantánamo, he preached in a large theatre, at the largest religious service ever held in that city, to about nine hundred persons. I have received splendid reports about that Crusade from the Rev. J. H. Townsend, rector of All Saints' Church, who speaks very highly of the work done by Mr. Ferro, and Archdeacon Thornton who coöperated with him in the English services. The Rev. Pablo Muñoz, rector of Trinity Church, Los Arabos, who also was formerly a Roman Catholic priest,

worked consecratedly in the district of Cienfuegos, and his visitations and messages of comfort were a great help to the small congregation there.

I cannot close this report without giving my sincerest thanks to all the clergy in Cuba, for the genuine fraternal spirit they have shown to the missionaries who went to their parishes. Genuine love was manifested to them all. I cannot speak in too high terms of the courtesies shown by the parochial clergy and their splendid wives in receiving the missionaries in their homes and in making them welcome. Especial mention should also be made of the Rev. J. H. Townsend and the Rev. Frank S. Persons, II, for the genuine hard work they have done in following up the efforts made during the Crusade. Only by consecrated and hard work after the Crusade, can we hope for any permanent results from the effort made.—JUAN McCARTHY, *Archdeacon of the Cuban Work, and Chairman of the National Commission on Evangelism in Cuba.*

Brotherhood of St. Andrew

MR. LEON C. PALMER, *General Secretary*
202 So. 19th Street, Philadelphia, Pa.

A NOTEWORTHY CONFERENCE on work with boys was held recently under the auspices of the Brotherhood of St. Andrew in Philadelphia. Twenty-four outstanding leaders in boys' work from widely separated points including Chicago, Boston, and Miami were present. Three full sessions were devoted to the consideration of important problems in Church work with boys including such subjects as: the development of the boy's devotional life, promotion of church attendance by boys, Bible reading, sex instruction, parish organization for boys' work, and work in colleges and preparatory schools.

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The personnel of the conference was not limited to Junior Brotherhood leaders nor was the program devoted specifically to Brotherhood work. Other organizations and programs were presented and sympathetically discussed by those who had used them, but the consensus of opinion was that the Brotherhood is ordinarily the normal and most effective method for work with boys, especially because of its simplicity and flexibility. Representatives of educational institutions present stated that in their judgment the Brotherhood was the ideal organization for religious work in colleges and preparatory schools.

It was voted to hold two similar conferences in the spring of 1930, and preparation will be begun at an early date for making these meetings most effective.



A national junior convention of the Brotherhood of St. Andrew has been called by President H. Lawrence Choate to meet at Hobart College, Geneva, New York, September 5-8. The attendance at this convention will not be limited to Brotherhood members but will be open to any boys of the Church. The number, however, will be limited to two hundred accredited delegates, of whom it is estimated that one hundred and fifty will be boys and fifty will be chapter directors and other leaders of boys. Because of this limited number it is urged that all who expect to attend send in their registrations at once. The total cost (exclusive of railroad fare) will be only twelve dollars, two dollars of which is to be paid in advance when sending in registration, and the remaining ten dollars upon arrival. This covers board and lodging for the entire convention period from Thursday noon to Sunday evening. The program will include educational addresses and conferences, devotional services, vocational guidance tests and interviews, recreational features and inspirational addresses by prominent leaders in the Church and national life. Details of the program will be announced later. Full information can be obtained from the Brotherhood headquarters.

The Daughters of the King

MRS. W. SHELLEY HUMPHREYS,

Recording Secretary

2103 Main Street, Jacksonville, Florida

WITH ELEVEN MEMBERS in attendance, and with days well filled, from the early Corporate Communion at seven-thirty to a conference each evening, the feeling of our National Council was unanimous that the recent regular semi-annual session held at the national office in New York, was an enjoyable and a valuable one.

The Council's business, much of the preliminary work of which is done through its fourteen standing committees, so filled the three-day session that evening conferences to supplement the day's work or prepare for that of the following day were necessary. One evening was devoted to a study class in personal religion on *Christ in the Common Ways of Life*, based on the book of that title, taught by one of the Council members. In this connection, it is interesting to note that the second edition of the *Discussion Course* on this book is exhausted. The Council ordered a third edition printed.

Recognizing the need of making known the specific objectives of the Order, and convinced from experience and testimony that its worth is appreciated wherever it is understood, the National Council entertains high hopes for growth during this triennium. A spiritual Order, with a ban upon money making, its need of depending upon self-denial and special gifts for extending its influence, is apparent. With the idea of making adequate provision for such extension, a cumulative endowment fund was inaugurated at this session, each Council member present contributing. Around this nucleus a permanent trust fund is to grow. It is to be increased by bequests, thank offerings, memorials and other special gifts from persons believing in, and desiring to forward, the objectives of the Daughters of the King.

A representative was appointed to attend the Madison School for Rural Workers in Wisconsin in July. An invitation

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from Colorado to hold the Triennial Convention in Denver in 1931, was accepted, while an invitation from the University of the South and the Daughters of Sewanee to hold the next meeting of our National Council there was accepted contingent upon securing a quorum at that distance from the national center.

The Girls' Friendly Society in America

FLORENCE LUKENS NEWBOLD, *Executive Secretary*
386 Fourth Avenue, New York City.

THE GIRLS' FRIENDLY SOCIETY is planning a national conference for younger members to be held from June 28 to July 5, at its beautiful new holiday house at Delaware, New Jersey. This conference which is a new venture for the society, is arousing interest all over the country. It is unusual in that its program has been largely planned by the girls themselves. Last November, a committee of girls of high school age, from fourteen dioceses and as far away as Missouri, met at Monroe, New York, to decide what they would like to have included in a week's conference. The conference classes based upon their suggestions will include:

Religion for Seven Days in the Week—a discussion course which will attempt to answer such questions as, What is God? How can prayer help me?

The Art of Living—a course which will be led by a woman physician who will answer such questions as, How can we be our best and most charming selves? How are mental, spiritual and physical health interrelated?

The Girls' Friendly Society—this class will include history, organization, and definite program suggestions. Special conference features will include story telling, vocational guidance, dramatics, sports, good-night groups.

Although intended primarily for younger members of the Girls' Friendly Society, this conference is open to all girls between the ages of fourteen and seventeen, inclusive. Rectors are urged to send in to the national office of the society, 386 Fourth Avenue, New York City, the

names of girls who would enjoy participating in a week of study, recreation, and worship with seventy other girls from all parts of the country. The registration fee is \$2.50 and board and room for the week will be \$10.00.

Church Mission of Help

MRS. JOHN M. GLENN, *President*
27 W. 25th Street, New York, N. Y.

CMH IS EXTENDING its work in the Diocese of Connecticut. The Hartford office is in charge of a full-time secretary, Miss Laura G. Parker, who began her social work with the Children's Aid, New Bedford, Massachusetts, and has worked with the House of Mercy, a diocesan home for girls in Boston. Just before coming to CMH, Miss Parker was with the Children's Home, a Wisconsin society, as director of the work in several counties in the northern part of that state.

The annual service of the New York CMH was held in the Cathedral of St. John the Divine on Sunday afternoon, March 17, at four o'clock. The preacher, Bishop Booth of Vermont, is in close touch with the work of CMH in his own diocese. The annual Quiet Day conducted by the Rev. J. Wilson Sutton, D.D., was on Monday, March 18, at Trinity Chapel. Beginning with a celebration of the Holy Communion at eight-thirty and ending with Evening Prayer at four, the day was devoted to meditation and prayer with special intercessions for our work.

Miss Eloise Cleveland, formerly secretary of the Family Society of Petersburg, who is a graduate of the New York School of Social Work, has come to the staff of the New York CMH as case supervisor. Miss Anne H. Buckler who has been acting case supervisor for some time, has returned to her work as director of group and volunteer activities.

Mrs. Amy Prevost, who for seven years has been the devoted worker with girls on parole from Bedford State Reformatory, died on April third, after an illness of three months. Mrs. Lili Heimers who has had many years' experience in social work both abroad and in this country, has taken Mrs. Prevost's place.

The Seamen's Church Institute of America

THE REV. W. T. WESTON, *General Secretary*
25 South Street, New York, N. Y.

FROM EVERY PART of the country letters are constantly coming to my desk from Church women interested in the Seamen's Church Institute of America, asking what they might do to help in this great work. To avail ourselves of this tremendous power for service we have inaugurated Institute Associations through which the women of the Church may find an opportunity to express their interest in a homeless, friendless and much imposed upon element of our population, the merchant seamen.

Our needs are many and in a single year we supply 3,000 comfort bags, 1,000 sheets, 1,000 hand towels, 700 pillow slips, 400 blankets, 300 bath towels, 2,000 knitted scarfs, 3,000 pairs of knitted socks, 500 knitted sweaters, 3,000 Christmas boxes and innumerable other things to the 500,000 seamen who use our Institutes.

Our Associations now have a membership of over six thousand women, all giving of their time and ability in an effort to meet the many needs of these men and assist the Seamen's Church Institute in carrying on this religious and philanthropic work for the mental, moral, and spiritual development of our seamen.

The following report of the Seamen's Church Institute of New York Association will give evidence of the value of what one local group is doing. At the fifth annual meeting, held on January 22, 1929, the chairman outlined the progress made in the financial aid given to the local Institute. Donations which in 1924, amounted to \$2,213.15 grew each year reaching in 1928, \$21,690.81. Of this amount \$2,811.75 was given to the new building fund; \$2,178.70 to a fund for the relief of destitute seamen and \$10,000 to the permanent endowment fund. Most of this money was raised by card parties, socials, and various benefits of a social nature and in no way interfered with one's obligation to her parish organiza-

tions or her responsibility to the Church's Program. This same group provided the local Institute with 5,026 pieces of linen, including towels, sheets, and pillow slips and 1,402 knitted articles such as sweaters, socks, scarfs and wristlets, 100 pairs of shoes, 35 overcoats, quantities of every kind of men's wear, comfort bags and victrola records.

Information as to how you may share in this work may be obtained from the General Secretary.

The Church Periodical Club

MISS MARY E. THOMAS, *Executive Secretary*
22 W. 48th Street, New York, N. Y.

IT IS A principle of the C. P. C. that books and magazines should not lie idle as long as the content itself remains of value and the words show on the paper. It is a joy to hear, as we often do, of the far journeys made by the reading matter we start on its way, and of the many hands through which it passes. A rather unusual opportunity for passing on has become known recently. The story may interest our readers.

Several years ago the chaplain of a large city hospital asked if it would be possible to provide an occasional book in Arabic for one of his patients. An educated woman in her own country, she could not easily read any language but her own. It was found possible to procure the books she wanted, and from time to time Marie's life is cheered with the gift of a new book.

A few weeks ago in talking with the librarian of a marine hospital she spoke of the difficulty of getting foreign language books for sailors from other countries, and mentioned the total lack of books in Arabic. These were not often called for, but when they were, it was hard to have nothing. Immediately we thought of Marie, the need was presented to her through the chaplain, and she is gladly sending some of her books to brighten hospital days for the sailors who read only Arabic. A letter has gone to China asking about the possibility of obtaining a few books in Chinese for the same library.

The National Organization of the Church

The General Convention

THE REV. CARROLL M. DAVIS, LL.D., *Sec'y House of Deputies* THE REV. CHARLES L. PARDEE, D.D., *Sec'y House of Bishops*

The Presiding Bishop

THE RIGHT REV. JOHN GARDNER MURRAY, D.D., Bishop of Maryland

The National Council

Conducts the national work between sessions of the General Convention and is Board of Directors of
The Domestic and Foreign Missionary Society

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*THE REV. FRANKLIN J. CLARK *Secretary* MR. CHARLES A. TOMPKINS *Assistant Treasurer*

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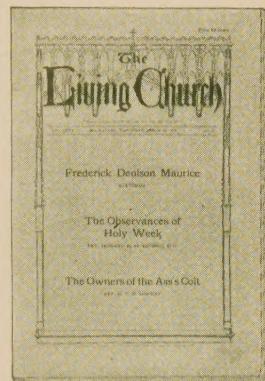
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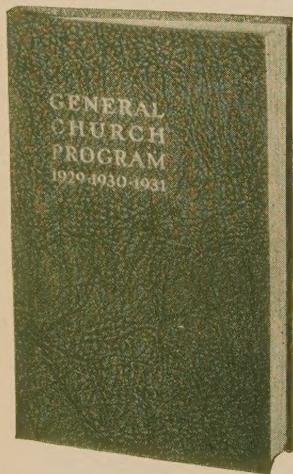
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